

The interpreta cyon/and syg nyfycacyon of the Masse.

There beynneth a good deuoute
Booke to the honoure of god/ of our lady
his mother/ & of all crystens/ and ryght
profytable to all good Catholyke per
sones/ to knowe howe they shall de
uoutly here Masse. And howe satu
rally they shal Confesse them.
And howe reuerently and honourably they
shall go to the holy Sacrament or table
of our sauour Ihesu chryste/ With dy
uerse other profytable documentes and
praysons or prayers here conteyned.
Composed and ordeyned by freere
Bararde/ freere mynoure/ of the
ordre of the Obseruauntes.

The Prologue.



In the scripture dothe te/che vs/ and saynt Gre/gorie doth Wryte/amon/ges al sacryfices and ob/lacions / there is no ser/uyce so acceptable vnto god / as dyleccyon (a loue of the helth of the soule / as well of hym selfe as of other men the Whiche pryncypally is serched (a gotten by the passyon of our lord Ihesu chryst sone of god: in the remembraunce wherof / the moste honourable sacryfyce of the masse is done (a celebrate / as by the holy sacrament. Wherfo/re the auctoure of this booke Wyllynge to in/duce the people to here masse deuoutly / (a to ordeyne some thyng that a man maye rede or thynke in the masse tyme Which is a wor/ke that doth surmount (a passe all the vnder/standynge vnder god both in heuen (a erth/ hath Wryten i this booke as moche as the ho/ly ghoft doth shewe vs (a deuoute doctours do Wryte / and as belögeth to man to know of the same : the Whiche booke is dyuyded in thre partes as doth appere / euery of them in his place. Therefore he y^t With great merytz Wyl here masse / he shall rede the prayson (a

prayer Whiche is put at euery artycle. Or yf
he can not rede: he shall deuoutly premedyte
and thynke of the lyfe of our lorde: and shal
saye at euery artycle a Vater noster and an
Aue. And than he shal haue sayd as many
tymes the Vater noster / as our lorde hathe
lyued yeres vpon the erth / in the gratytude
and kyndnes of al his great trauayles and
paynes / in Watchynge / fastynge / prayenge
prechege / in his passyon / Whiche he hathe
suffred for vs poore synners. And trustyn
ge in the mercy of god that the man so eper
cysynge hym selfe to warden god / shall ne
uer be lost nor dampned. And yf there were
any sycke or other wyse feble of nature or of
necessytie shulde go by the countrees / or

Women in chylde bedde / or in other
necessyties that they myght not
here masse / they shall exerce
se them selfe in redynge
this lytell boke of the
masse / in offrynge so to god a good
Wyll / the Whiche for that tyme
shall be suffycient / seyn
ge that other wyse
they can not
amende it.

••
Masse.

••
✠.ii.

Here begynneth the Regestrel or Table
of the fyrste Boke of the Masse.

The fyrste Chappytre / wherfor
te the Masse in all languages
is called Missa / & none others
wyse.

The seconde Chappytre / wherfore comon
ly the catholyke Churche be sytuate or set
in the East and West partyes: and the masse
is sayd in the East parte.

The thyrde Chappytre / who dyd saye the
fyrste masse vpon the erth / and who hathe
so ordeyned and composed it sens that tyme.

The fourth Chappytre / yf the fyrst masse
of a newe preeft be better thā the seconde or
thyrde of another preeft.

The fyfth Chappytre / yf it be more for the
soule helth / to here masse of a deuoute & ver
tuous preeft / thā of an euyl preeft.

The sypte Chappytre / yf all masses be ly
ke good / as masse of Requiem / of our Las
dy / of the holy sacrament. &c. and whiche is
best.

The. vii. Chappytre / howe a man shall
saye the seuen masses.

The. viii. Chappytre / yf euery catholyke
persone be bounde to here masse the sondaye.

Tabula.

[The. ix.] Chapytte: yf it be cōmaunded to here masse / as well of all other feestes and holy dayes / as of the sondayes.

[The. x.] Chapytte / yf a man maye go on pylgrymage the sondayes and other feestes and yf seruantes be bounde to here masse the sondayes.

[The. xi.] Chapytte / yf it be suffycient yf a man here one masse the son daye / in leuyngge the sermon & euen songe the same daye.

[The. xii.] Chapytte / howe the man shall behaue hym self in the masse tyme / after the ordynauce of the holy church and the lawe Canon.

[The. xiii.] Chapytte / yf the man be bounde to here masse of his Curate / and in his owne paryshe.

[The. xiiii.] Chapytte / yf masse maye be sayd in places not halowed / as within the howse.

[The. xv.] Chapytte / yf a mā the sonday in the masse tyme may say that thyng whiche is cōmaunde hym in penaunce.

[The. xvi.] Chapytte / yf the man whiche cometh after that the masse is begon / be yet bounde on the sodayes to here another masse.

[The. xvii.] Chapytte / if it be requysyte Masse.

¶.iii.

that the man here and vnderſtāde the wordes of the maſſe.

CThe. p viii. Lhapytre / What profyte cometh by the maſſe: and What perſones may haue and vſe it.

CThe. p ix. Lhapytre / yf a man may without synne ſaye or cauſe a maſſe to be ſayde for money.

CThe. p x. Lhapytre / In What thyngge & wherby a man maye conſydre the greatnes and dygnyte of the maſſe.

CThe. p xi. Lhapytre / What the pſon ſhal rede in the mornynge / Whan he dothe ryſe from bedde.

CThe. p xii. Lhapytre / What the man ſhal ſaye for all chryſten ſoules / Whan he dothe paſſe by the churchyard.

CThe. p xiii. Lhapytre / howe the mā ſhal dyſpoſe hym ſelfe to here maſſe.

CThe. p xiiii. Lhapytre: What thyngge a mā ſhall rede Whan he cometh fyrſte before the holy ſacrament.

CThe. p xv. Lhapytre / What thyngge the man ſhall rede / Whan he cometh before the holy croſſe of our lord Iheſu chryſte.

CThe. p xvi. Lhapytre / What thyngge the man ſhall rede / Whan he dothe come before the Image of our Lady.

CThe. ppvii. Chappytre / how he that doth helpe & serue at masse ought to behaue hym.

CThe. ppviii. Chappytre / howe every mā shall gladly helpe & serue at the masse / for fyve reasons.

CThe. ppix. Chappytre: What fruytes here ceueth of god / that serueth gladly and deuoutly at the masse.

CThe. pp. Chappytre: yf Women may helpe and serue at the masse.

CThe. ppvi. Chapyt: yf the mynyster may helpe and serue & here the holy masse all togyther. And also yf a man may here many masses togyther and at one tyme with as great meryte as yf he herde masse by it selfe.

CThe. ppvii. Chappytre / What the aornementes of the preeft doth sygnifye.

CThe. ppviii. Chappytre / What Vertue or fruyte doth consyste and lye in deuoutly helyngge masse / the Whiche Vertues be in. vii. maners.

.. ..

Here endeth the regystre or table of the fyrst boke of the masse. And hereafter foloweth the table of the seconde boke.

.. ..

**Here begynneth the table of the
seconde boke of the masse.**

Fyrste a prayer of our blyssed La-
dy in the Sonne / in the whiche
you shall meryte. vi. (H). yerres of
pardon. The fyrste Artycle.

A prayer in the honoure of the natyvyte /
of our sauour Ihesu chryste / for to bere the
crosse of penaunce. The. ii. Artycle.

A prayer in the honour of the circūcysion
of our sauour Ihesu chryste / for to be arcū-
cysed. The. iii. Artycle.

A prayer in the honour of the thre kynngs
for pure consceyence. The. iiij. Artycle.

A prayer in the honoure of the presentaci-
on of our sauour Ihesu chryste / bycause p^r
the humanyte of Ihesu chryste / shall not in-
de be loste. The. v. Artycle.

A prayer p^r the swete chylde Ihesu fled
in to Egypte / for pacyently to bere / & suffre
all persecucyons. The. vi. Artycle.

A prayer that the swete Ihesus was thre
dayes lost / for to be sought. The. viij. Arty.

A prayer that the swete Ihesus was fou-
de in the temple / for to be al wayes obedyet
vnto god. The. viij. Artycle.

A prayer that he was baptyfed in iordan

for to be purysyed of all synnes. The. ix. Artycle.

A prayer that our lord Ihesu chryste fasted the. xl. dayes / for al dayes to abstayne from all synne. The. x. Artycle.

A prayer that Lazarus Was resuscyte / for to be resuscyte. ac. The. xi. Artycle.

A prayer that our lord Ihesu ryd vpon an asse the palme soday. ac. The. xii. Arty.

A prayer secondly of the Dysyon and apparycyon of saynt Gregoie the which one shall meryte. xlvi. yeres of pardon.

A prayer that our lord Ihesu chryste in holdynge his last supper. The. xiii. Artycle.

A prayer that our sauoure chryste swet Water and blode. The. xiiii. Artycle.

A prayer that our lord Ihesu chryst Was taken and bounde of the cursed Jewes.

The. xv. Artycle.

A prayer / that our Lord Ihesu Was brought afore the Iuges / Where they mocked & reputed hi as a fole. The. xvi. Arty.

A prayer that o' lord Ihesu chryst Was brought before Pylate / for to iuge hym self.

The. xvii. Artycle.

A prayer that our sauoure chryste Was condempned to the deth. ac. The. xviii. Arty.

A prayer that our sauour Ihesu chryste
Aasse. a.i.

Was crucyfied and lyft vp in the eyre vpon
the crosse. The. xix. Artycle.

A prayer that our sauour Ihesu chryste
was drawen and hanged vpon the crosse.
The. xx. Artycle.

A prayer that our lord Ihesu chryst was
mocked and scorned hangyng on the crosse.
The. xxi. Artycle.

A prayer that our lord Ihesu spoke the.
vii. wordes vpon the crosse / for to obteyne
pardon of the. vii. dedely synes. The. xxii.
Artycle.

A prayer that in the deth of our lord Ihe
su chryste / the sonne loste his clerenes / for to
haue compassyon of the passyon (a martyre
of Ihesu chryste. The. xxiii. artycle.

A prayer that our lord Ihesu chryst pray
ed on the crosse / for to haue a good houre / in
the houre of his deth. The. xxiiii. artycle.

A prayer that our lord Ihesu chryste co
uerted in the crosse / thre estates of persones /
for to haue and knowlege of the synnes for
gotten. The. xxv. artycle.

A prayer that our lord Ihesu chryste is
dyscended in to hell / for the deluerynge of
the soules of purgatorie. The. xxvi. arty.

A prayer that our lord Ihesu was take
of the crosse / for al wayes preserue and pro/

eede in Vertues. The. xxvii. Article.

A prayer that our lord Ihesu chryst was put in sepulchre of Ioseph: for to obteyne of god a good holy lyfe. The. xxviii. article.

A thyrde a prayer of the glorious resurreccyon of Ihesu chryste / in the whiche one shall meryte. lxxx. yeres of ~~paradyse~~

A prayer that our sauour Ihesu chryste dyd resuscite and ryse of the deth / for. ac.

The. xxx. Article.

A prayer that our lord Ihesu chryst made redy after his resurreccyon / for to be fortyfied at the holy sacramēt. The. xxxi. arty.

A prayer that our lord Ihesu chryste dyd shewe his fyue woundes / for conseruacion of the fyue wyttes. The. xxxii. Article.

A prayer that our lord Ihesu chryste sent his apostles to preche / for to obteyne of god a stronge fayth. The. xxxiii. Article.

A prayer that our sauour Ihesu chryste ascended in to heuen / for to be al dayes occupied of the thynges celestyalles.

The. xxxiiii. Article.

The. xii. fruytes that the man may obteyne in deuoutly remembryng the passyon of our sauoure Ihesu chryste.

Here endeth the table
of the seconde boke.

Mass.

a.ii.

And here begynneth the table of the
thyrde Boke of the masse.

The fyrste Chaptyre / What thyngge is
necessary for the man that wyl recey
ue Worthely the holy sacrament.

The seconde Chaptyre / howe the man
goth in thre maners of Wayes to the holy sa
crament in deedly synne.

The thyrde Chaptyre / yf the man maye
go vnderworthely to the holy sacrament: or be
dampned for certayne deedly synnes which
he hath forgotten / and that he knoweth not.

The fourth Chaptyre / wherby the man
maye trust that he receyueth the holy sacra
ment Worthely / and who is in the state of
grace.

The fyfth Chaptyre / yf the man be bound
de in and for any cause / to confesse hym mo
re than ones in the yere.

The. vi. Chaptyre / howe and in what
the man shall serche and exaamine hym self
that Worthely wyl go to the holy sacramēt.

The. vii. Chaptyre / howe the man shall
confesse hym selfe / fyrste of the. xii. artycles
of the holy catholyke fayth.

The. viii. Chaptyr / of the. xii. Vertues of
the holy ghoſt / wherof thou shal cōfesse the.

The. ix. Chapytte / of the. vi. Capytall synnes / Whiche be called crymynall.

The. x. Chapytte / of the. x. comaūdementes / the Whiche every persone is bounde to knowe.

The. xi. Chapytte / of the ix. straūge synnes / howe a man shall confesse hym of the same.

The. xii. Chapytte / howe a man shall confesse hym self bresly of the. viii. beatytudes.

The. xiii. Chapytte / of the. vii. gyftes of the holy ghoſt / and howe a man shall confesse hym of the same.

The. xiiii. Chapytte / howe a man shall confesse hym selfe of the. vii. sacramentes / of the holy church.

The. xv. Chapytte / howe a man shall confesse hym of the. vii. deedly synnes.

The. xvi. Chapytte / howe a man shall confesse hym self of the. vii. Workes of mercy bodely.

The. xvii. Chapytte / of the. vii. Workes of mercy ſpyritually.

The. xviii. Chapytte / howe the mā may confesse hym of the iype synnes / Whiche be agaynst the holy ghoſt.

The. xix. Chapytte / howe a man shall confesse hym of the fyue senses or wyttes / & Masse.

of the other membres of the body.

[The. pp. Lhapytre / howe the man shall confesse hym selfe of the foure synnes cryenge Vengeaunce afore god.

[The. pxi. Lhapytre / howe the man shall cōfesse hym of the foure cardynall Vertues.

[The. pxi. Lhapytre / howe a man shall confesse hym of the.iii. pyncypall Vertues / called theologicall.

[The. pxi. Lhapytre / howe a man shall confesse hym of the two cōmaundementes: in the whiche all the other be comprehendē.

[The. pxi. Lhapytre / howe a man shall confesse hym of the cogytacyons & thoughtz of his herte.

[The. pxi. Lhapytre / howe a man shall confesse hym selfe in generall of all his venyall synnes.

[The. pxi. Lhapytre / What thyng man receyueth / Whiche Worthely and in the state of grace / goth to the holy sacrament.

[The. pxi. Lhapytre / of foure maner of folkes / Whiche receyueth onely the holy sacrament bodelye / to the dampnacyon of theyr soules.

[The. pxi. Lhapytre / howe greatly he synneth / Whiche receyueth the sacramēt vnworthely.

CThe. xxix. Chapitre / of those Whiche receyue the holy sacrament spyrityually and not bodely.

CThe. xxx. Chapitre / What thyngge a mā shall rede Whiche desyreth spyrityually to receyue the holy sacrament With his dyuyn grace.

CThe. xxxi. Chapitre: of those Which neyther spyrityually nor bodely receyue the holy sacrament.

CThe. xxxii. Chapitre / of the Which Worthely receyue the holy sacrament in grace: and howe a man maye knowe that he hath receyued it in grace.

CThe. xxxiii. Chapitre: of the. vii. Vertues and fruytes Whiche the man receyue the / that Worthely goth to the holy sacrament.

CA prayer that a man shall saye Whan he gothe to the holy sacrament / or for to here masse deuoutly.

CAnother deuoute prayer that a man shall saye in goynge to the holy sacrament.

CThe Magnificat in englyshe.

CA prayer y^t a man shall rede after that he hath Worthely receyued the holy sacramēt.

CAnother prayer that a man shall saye after that he hath ben at the holy sacrament / Wherby the Benedicte gyueth moche

pardon and indulgence.

• **A**nother prayer after that a man hath
• ben at the holy sacrament.

Another prayer that a man maye saye/
Whan he hath ben at the holy sacramēt and
Whan he goth therto / or euery day in the We
ke / Whan a man hath herde masse.

A prayer on the Sōdaye to all the sayntes
in heuen.

A prayer to be sayd the Mondaye to thre
archaungelles and to thy holy aungell.

A prayer to the Patriarches & Prophe
tes on the Tuesdaye.

A prayer on the Wednesdaye / to all the
Apostelles / and to the Apostell that ye do
honoure.

A prayer the Thursdaye to all Martyres
and to hym that ye do serue.

A prayer the Frydaye to all Cōfessours
and to hym Whom ye do serue.

A prayer on the Saturdaye to our blys
sed lady and to all Virgynes / and to that
Virgyne that ye specyally serue.

Here endeth the table of this present
Boke of the Masse.

Here begyn-

neth the fyrste boke, conteynyng
very profytable Doctrynes, ser-
uynge to the Masse deuoyded
in. xxxiii. Chapytres.

The fyrste Chapytre: wherfore the
Masse in all languages is called
Missa / and none other wyse.



All languages (as La-
ten / Hebreu / Greke / in
Englysshe / frenche / and
in all other languages) the
blyssed Sacryfice of the
Masse: is named and cal-
led a Masse. And that is as the Doctours
do wytnesse for thre causes.

Fyrst Missus in laten doth sygnifie and
is as moche to saye as sent / for the Catholy-
ke people do sende to the father of heuen by
the handes of a Priest / whiche is a medya-
toure betwene the father of heuen and the
synner: a sacryfice and oblacyon prayenge
to obtayne by the same grace in the soule / &
pardone of all synnes.

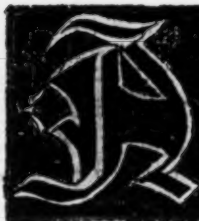
Masse.

b.i.

Secondaryly Missio is to saye: an offe-
rynge sent vnto vs from heuen / from the
father almyghty / by the wordes of the con-
secracyon of the preeft: in the whiche conse-
cracyon the sone of god descendeth in body /
vnyed with the dyuynyte / the whiche the
preeft receyueth to the helth of all catholyke
people / as well lyuynge as deed: beyng in
the state of grace.

Thyrdly Missio is also as moche to saye
as sent without / For at the begynnynge of
the holy churche / all those whiche were not
baptysed incontynent after that the gospell
was songe of the deacon: they were sent out
of the churche / the whiche be named *Lace-
cumini* / that is to saye: people blyss-
sed of the preeft / but not yet bap-
tysed / wherfore they were
not worthy to beholde
the holy sacrament
in the Masse.

The seconde Chapytre / wherfore co-
monly the catholyke churches be sy-
tuate / or sette in the East and
West partes and the masse
is sayde in the East
parte:...



Al good and Catholyke
people shall make theyr
prayers to almighty god
becynge With theyr Dysa
ges to Wardes the East
parte / Where the Sonne

doth ryse / rather than to Wardes the West /
Northe / or Southe / for after the ordynaur
ce of the holy church: the masse is rather said
in the East parte than in the West / Northe /
or Southe / and that is for foure reasons.

The fyrste to the intent that We do not resem
ble and be lyke to the Iewes / Sarazynes /
or Turkes / or other Infydelles / for the Je
wes do praye / With theyr faces to Wardes
the West / the Sarazynes in praynge do tour
ne theyr faces to Wardes the Southe / And
the Turkes and other Infydelles do make
theyr prayers to Wardes the Northe . And
therfore We do rede contrary to them in the
Northe parte (from Whens all euyl dothe
come and shall come Vnto Vs) the holy gos
pell of the Masse.

Secondaryly / We praye to Wardes the
East parte / for there is Paradyse terrestre
syuate / Where by ryght our dwellynge pla
ce is / and from Whens We be chased & put
out for oure mysdedes and synnes . And to

Masse.

b.ii.

the intent that We maye retourne agayne in
to our countree / out of this Valee of myse-
ry and sorowe / Where We be bnt as Banys-
shed / Whiche can not enioye our propre lan-
de and countree. Therefore We do tourne vs
to Wardes the same / prayenge and despyr-
nge to come there agayne.

Thyrdly / for our Lorde the sone of god /
hath honged vpon the crosse / With his face
and vysage to Wardes the West parte / and
his backe to Wardes the East parte. Wherefo-
re Whan We praye in the East parte / We be
syuate With our vysages afore the crosse /
beholdynge in the face of oure lorde Ihesu
chryste / to the intent that by his bytter and
sharpe passyon We maye be saued / We tour-
ne vs to Wardes his face / as despyrnge the
same / othe wyse We shulde be tournd to
Wardes hym With our backe and to the con-
traye.

Fourthly / for Whan our lorde dyd ascen-
de in to heuen / he was syuate in the East
parte / Where his apostelles dyd worshyppe
hym / and Where he shal be constytute at the
daye of iugement. And this doth sygnysye
vnto vs that after We be deed / We be bury-
ed With the hed to Wardes the West parte / &
the fete in the East parte / for at the daye of

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t

iugement Whā We ſhal be reſuſcytate from
deth/ We ſhall ryſe as We do lye/ & ſhall go
ſtreygth forth Without retournynge/ to the
iugement of god ſyttynge in the Left parte.

The thyrde & happytre/ Who dyd ſaye
the fyrſte Maſſe Vpon the erth/ and
Who hath ſo ordeyned and com
poſed it ſens that tyme.

As the holy ſcripture doth te
che Vs/ our lord the ſone of
god in his laſt ſupper that he
made With his apoſtelles in
his lyfe/ dyd inſtute the ho
ly ſacrament: & he onely dyd ſpeke the wor
des of the conſecracyon as a Very preeſt/ af
ter the ordie of Melchysdech: In the Which
ſupper our lord as a ſoueraygne byſſhop/
dyd ordeyne all his apoſtelles preeſtes / cō
maundyng them and alſo all other preeſtes
that ſhall come after them/ ſo to do in his re
membraunce and cōmemoracyon.

After this the apoſtelles ſayd the Maſſe:
ſpekynge the ſame word: y^t our lord dyd in
blyſſynge the breade/ With a Water noſter:
and ſo the maſſe Was ſayde and accompliſ
hed. And in this maner ſaynt Peter dyde
Maſſe. B.iii.

the fyrste masse / By the space of foure yeres
in the West parte / Where he was bysshop / &
after was constytute bysshop in Antyoche
And there he sayde after the Water noster /
thre oraysons.

T Saynt James the lesse sayde the fyrste
masse at Jerusalem afore that he was bys-
shop. Saynt Marce the euangelyste sayde
the fyrste masse in Alexandrye / and so all
the other apostels in al quarters of the Worl-
de. After them / the holy catholyke church
hath ordeyned and instytute / to save the cyp-
stell and the holy gospell. And fynally dy-
uerse holy ~~papes~~ and bysshopes / by inspira-
cyon of the holy ghost / as saynt Gregorye /
saynt Basilus / saynt Celestyn / saynt Am-
brose / and saynt Austyn / haue ordeyned &
instytute it as it is now and euer shall be.

The fourth Chapptre / yf the fyrst masse
of a newe preeft be better than the secon-
de or the thyrde of another preeft.

The holy sacrament consecrate
of the preeft / is in all masses &
of all preeftes of lyke power
and myght / as touchynge the
holy sacrament. Yet not with-
standynge the fyrste masse is comonly more

profytable and merytorious: than the secon
de or the thyrde: and y^t is for foure reasons.

The fyrst cause is / for in the fyrst masse
there be many reuerences and solemnytes
done / Whiche be not done in other tymes /
as to com to offre: to hange the churche With
Tappsserye / to cast & sprede herbes in euery
place & other ceremonies / the Whiche be done
by deuocyon: & to moue the hertes of catholy
ke people to seruent prayers and praysons.

The seconde cause is / for i the fyrst masse
the synnes be more habundauntly pardoned
for certayne pardons and indulgences gy
uen them / Whiche do here the fyrste masse.

The thyrde cause is: for in the fyrst masse
the preeft; be wont to prepare them self mo
re deuoutly: than at another tyme. And ther
fore theyr prayers be than more acceptable /
deuoute / & seruent to praye for them that do
here theyr fyrst masses for to obtayne grace.

The fourth cause is: for in the fyrst masse
certayne soules be delyuered from purgato
rye / the Whiche god hath ordeyned to be de
lyuered at that tyme / and not in none other
masses: as it is red of saynt Gregorpe / that
in his fyrste masse / he delyueryd as many
soules as there was folk; herynng his masse
and of suche examples there be many.

The fyfth Chapytre / yf it be more for
the soule helthe / to here masse of a
deuoute and Vertuous preeft /
than of an euyl preeft.



Don this deuoute doctours do
saye / that We maye speke of
the masse in thre maners.

Fyrst touchyng the holy sa
crament of the blyssed body of
oure lord Ihesu chryste / the Whiche is the
most pryncypall in the masse. The masse is
as good of an euyl preeft as of a good / for
the holy sacrament is not Worse nor the Ver
tue therof dymynysshed by the euyl preeft /
nor better and of greater Vertue by reason
of the good preeft. Yet neuertheles the euyl
preeft beyng in synne doth receyue it to his
dampnacyon.

Secondaryly / a man may consydre / by
What persone the masse is done and sayd /
for yf it be sayd by the person / or Bycare / or
chaplayne of the churche / for other persones
and not for hym selfe / than the masse is as
good of an euyl preeft / as of a good and a
Vertuous preeft.

Thyrdly a man maye speke of the masse
touchyng the prayers and praysons / the

Whiche the preeft sayth in the masse tyme /
And than the masse sayd of a good and deuout
preeft is more better / than of a synner
and an euyl preeft.

The syxte chappytre / yf all the masses
be lyke good: as masse of Requiem /
of our Lady / of the holy Sacra-
ment. &c. and Whiche is best.



f the offyce or seruyce of the
masse We maye speke in two
maners / as the Canon la We
dothe shewe vs.

Fyrste there be certayne fe-
stes / Whiche hath theyr propre offyce and ser-
uyce / as Ester / Pentecoste / the Ascencion /
the Dedycacyon: All the festes of our lady:
and comonly the Sondages / and dyuerse
other dayes. In these hyghe and great feests
it is not couenyent (but of necessyte) that a
man shall saye any other masse / and leue
the masse of the great feest. Therefore We
shall not cause to saye any other masse / But
the same of the daye and feest.

Secondaryly / there be certayne dayes in
the weke / Which hath no propre offyce: and
than it is best to saye the masse / wherin the
Masse. c.i.

preeft or the man hath the greateſt deuoty on
as of Requiem / or of the Dyſtacyon / An-
nuncyacyon: Aſſumpcyon. &c. And ſo there
be certayne maſſes ordeyned by certayne de-
uoute perſones / or by apparcyon / the whi-
che be very good and proſpytable to be ſayd
as well for theſe that be lyuynge / as thoſe
that be deed. As the ~~pope~~ Boniface hath or-
deyned fyue maſſes / in the honour of the
fyue woundes of our lord / the whiche be
very deuoute and proſpytable. And alſo the-
re is founde in Wrytynge for a trueth / that
there be. vii. maſſes called the golde maſſes
the whiche ſayd of a deuout preeft the ſpace
of. vii. dayes / every daye in remembraunce
as hereafter is Wryten / be very proſpytable /
for to deliuer ſhouly the poore ſoules out of
purgatorye / the whiche acorſynge to the iu-
ſtyce of god / oughte to be a longe ſeaſon in
the paynes of purgatorye / for it is red of a
deuoute preeft / whiche in one maſſe deliue-
red a hondreth ſoules / whiche were ſeen of
another deuoute man / flyeng out of purga-
torye as thicke as ſparkes of fyre.

The. vii. Chaptyre / howe a man
ſhall ſaye the ſeuyn maſſes.



Fyrste: the fyrste masse shal
be sayd on the Mondaye
in the honoure and graty
tude / that our lorde Ihes
su chryste Was taken in
the gardayne / prayenge

that he Wyll delyuer the poore and mysera
ble soules out of the pryson of purgatorie.

Secondaryly / the Tuesdaye the masse
shall be sayd in the honoure / that our lorde
pyteously and cruelly Was bounde to the
pylter / prayenge hym that he Wyll Unbyn
de the soules out of the bandes of dette and
paynes.

Thyrdly / the Wednesdaye masse shal be
sayd in the honoure of the iniuste iugement
and sentence that Dylate gaue of our lorde
the innocent lambe / prayenge that he Wyll
delyuet the soule from the iust sentence that
shall be gyuen vpon the soules.

Fourthly / the Thursday in the honoure
of the incōparable paynes that god suffered
hangyng on the crosse & nayled with great
nayles of yron / prayenge that he Wyll dely
uet the soule syenge bounde in purgatorie.

Fyfthly / the Frydaye the masse shall be
sayd in the honoure of al the woundes that
our lorde had in his blyssed body / Whiche
Masse.

Were. V. A. iiii. L. p. V. prayenge our lord
that he Wyl delyuer the soule from the Wou
des of conspence / Wher With it is maculate
and spotted.

C Syxtly / the Saterdaye in the honoure
that our lord Was taken doWne from the
crosse & buried: Which neuertheles Was kyn
ge of heuen / prayenge that he Wyl delyuer
the soule out of the sepulchre of purgatorie.

C Seuenthly / the. vii. masse shall be sayd
in the honoure that god dyd ryse gloriously
from deth the. iiii. daye / prayeng hertely that
By the same resurreccyon / he Wyl graunt
the soule to ryse from the payne of purgato
rye / so that it maye raygne With hym / and
to lyue cuerlastyngly.

The. viii. L. Happtre: V. f every catho
lyke persone be bounde to here
masse the Sondag.



Very good catholyke pson
Whiche is come to la W full
age / is boude & comaunded
by the la W / to here a hole
masse on the Sondag / &
that he do not departe out
of the charche / Vnto the laste benedycyon
be gyuen of the preest / excepte that he haue

so great and lawfull necessyte / that he can
not here masse. The necessyties be declared
by deuoute doctours in dyuerse maners.

Fyrste syckenes of the body / so that with
out peryll he can not go out of his house.

Secondaryly / those whiche haue many
yonge or sycke chyldren / the whiche in the
meane tyme: they can not leue alone nor w^t
none other person / nor they can not brynge
them with them: for fere that they do not co/
me in to a worse case therby.

Thyrdly / in suche wyse that in some cou/
tree is the custome whan the nyght friendes is
deed / they abyde a certayne tyme in the hou/
se without comynge forth. Yet al wayes by
lycence they maye haue masse sayd in theyr
house. And so it is to vnderstande that may/
dens that marye / where it is so accustomed.

Fourthly / when a towne or a castell is
beseyged and in peryll and daunger of ene/
myes. And yf certayne persons be not there
psent / the sayd towne or castell shuld be in
daunger to be taken / or myghte haue some
other euyll chaunce.

Fyfthly / all that which acor dyng to good
conscience / is a iuste and a lawfull cause /
dothe excuse man afore god and holy chur/
che / of not herynge masse / yet neuerthelesse

Masse.

c.iii.

suche a persone shall do some other good dede that daye or some other daye for it / Wherfore Whan the man can not go to the churche / he shall rede in this lytell boke.

The .ix. Chaptyre: yf it be comaunded to here Masse: as Well of all other feestes and holydayes / as of the Sondayes.

We haue it Wryten in the law Canon / that Where there is lyke and egall reason / there is also lyke and egall lawe. The reason Wherfore it is comaunded to here masse the Sondayes: is because the man thar shulde occupie hym selfe With god / Whiche thyng can not be better done than by herynge of masse / and shulde not occupie hym selfe With other bodily Worke / the Which also for the same reason is defended & forbyde in other feestes & holy dayes. Yet neuertheses as the doctours do wytnesse & Wryte: there be some lytel feestes ordeyned by the bysshop / Wherin (after the masse is herde) a mā may Worke a lytel for another / But not for hym selfe. And this he may do by foure maners Without synne.

Fyrste / Whan it is a lytell worke so that
by the same he dothe not ouercome his herte
with labour / and be not euyl dysposed in
his body therby.

Secondarly / Whan it is great necessyte
a that the busynes can not be dyfferted to a
nother day / for the peryl & daunger that may
come therof: Als Whan the corne is in the fel
des: & that it is lyke to be great rayn & other
tempestes / or for fere of enemyes i the tyme
of warre. Than a man maye gather togy
ther his corne and brynge it in to the barne
without synne. Also bochers / bakere and
other vytellers maye sell theyr vytaylles /
without the which the people can not passe
or abyde vnto the next daye folowynge.

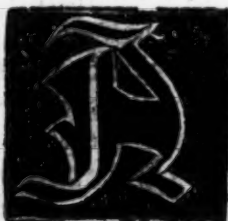
Thyrdely / Whan it is for the comon pro
fyte of any towne or byllage / as to make
comon wayes / brygges / or churches / or su
che other.

Fourthly / Whan suche a worke is done
for the loue of god / as for poore folkes / whi
che can not helpe them selfe / that is to saye
to serue them / to labour for them / to carpe
wode or any other maner of thyng for the
loue of god / this maye a man do withoute
synne: yet neuerthelesse he muste alwayes
here masse.

The .x. Chapter / Vp a man maye
go on pylgrymage the Sondays
and other feestes. And vp ser-
uauntes be bounde to here
masse the Sondays.

Synt Hierome saythe / that
that thyng which man doth
is not acceptable to god whā
he leueth that thyng vndon
whiche he is bounde to do: to
go in pylgrymage the Sondaye / excepte
that it be great nede / and cheyfly afore that
a man here masse / can not be done without
synne. Thā moche more do they synne whi-
che do go for the p̄marthau dyse on the son-
daye without hearynge masse / and without
necessyte. Vp the mayster comaunde his ser-
uaunt to ryde or go / or to worke on the son-
daye / and vp necessyte requyre it / than the
mayster nor the seruante do not offende /
but vp it were not for necessyte: thā the may-
ster doth offende. Vp the seruante do it with-
out comaundement and that he myght here
masse vp he wolde in rysynge a lytell etyng
in the mornynge / than the mayster is excu-
sed / and the seruante onely shall make ac-
pte therof afore god.

The .vi. Chaptre: Yf it be suffycient that
a man here one masse the Sondaye/in
leuyng the sermon and euen son
ge the same daye.



After the comaundement
of god: man is bounde to
kepe & sanctifye the holy
daye by good workes: not
onely by one good worke
ke as to here masse / but
rather by many good workes / for as Doc-
tours do saye / that man whiche wyll acco-
plyf the the thyrde comaundement of god / as
to sanctifye the sondaye: he shall do that sa-
me daye after his power / & type thynges.

Fyrste he shal here masse as is aforesayd.

Secodarily: he shal also here the sermon
yf it be possyble / for yf the man dyde leue or
lease it by contempte or custome / he shal de-
syre greatly. And yf he can not here the ser-
mon / he shall rede in the stede of the sermon
some other good thyng.

Thyrdly: the man also shal gyue that sa-
me daye an almous for the loue of god / yf
he be of power. And in case that he be not
of substance to gyue almous: it is suffyci-
ent / yf he haue a good wyll so to do.

Mass.

d. l.

Fourthly / the man shall praye that same
daye for his greatest helth.

Fyfthly / he shall remembre that daye the
goodnesse and benefytes that he hath recey
ued of god / princypally that god hath creat
hym of nothyng / and hath called hym In
to the holy catholyke fayth: And deliuered
hym by his precyous blode / and this doyng
the man shall loue god With all his herte.

Sixthly / the man is also bounde the sa/
me daye / to make a generall confessyon of
all his mortall synnes / the whiche he hath
done sence his last confessyon / and therof to
haue contricion and repentaunce byt Wene
god and his confyence. For this comaund
ment of god / to sanctifye the Sondaye / no
man maye accomplishe beyng in the sta
te of deedly synne. Yet neuertheles the man
is not bounde to confesse hym but at the ty/
me ordeyned and institute by the churche

but in certayne causes hereafter in the
fyfth Chapptre of this booke Wryt
ten. Yet he is bounde that same
daye to make a generall con/
fessyon and to haue contri
cion / and to purpose ne
uer after to synne.

The. xlii. Chapytte / howe the man shall
behaue hym selfe in the masse tyme /
after the ordynaunce of the holy
churche and the lawe Canon.

We fynde Wrytten in Canon
lawe in dyuerse places / that
oure mother the holy churche
hath ordeyned nyne ordinan
ces or maners of the masse /

the which all chrysten people ought to kepe.

Fyrste / the man albeit that he haue herde
one masse / yet he shall here the hygh masse /
yf it be not that he be lawfully excused for
certayne necessyties / as is aforesayde.

Secodaryly / the man shall al / o here masse
in his parvysshe churche / and he shall not go
by contempte to any other.

Thyrdly / those that wyll deuoutly here
masse / they shall keue theyr hawkes & theyr
dogges at the churche doore / or elles at home
in theyr howses.

Fourthly / the laye people shall not sytte
or stande by the hyghe aulter / pryncypally
whytes that the masse is sayd. And aboue
all the women shall absent them from the
aulter.

Fyfthly / the man shall kepe scylence / and
Masse.

shall make no trouble nor noyse i the masse
tyme / but shall praye With a fetuent herte.

Thyrtly / euery man Whan he heryth the
gospell red: shall stande vpryght redy With
his body to defende the holy catholyke sayth /
Whiche god hath spoken in the holy gospell.

Seuently / euery person herynge the na
me of Ihesus: shall knele or bowe With his
knees / or he shall inclyne With his heed in
fygne and token of reuerence / for so ofte as
the person doth it / he doth merite thre score
dayes of pardon / gyuen by t wo papal.

Eyghtly / all good catholyke people shall
knele do Wne of both theyr knees: Whan the
preeft doth lyft our lord Ihesu in the masse
and that worshyp the holy sacrament With
great reuerence.

The.ij. euery good chrysten mā and wo
man shall offre some thyngge at the masse /
for god spekyng in the olde testament sayth
Ye shall not come in my presence voyde or
Idle / that is to saye / that at the leste ye shall
offre vnto god a fetuent prayer and pray
son . And there Where it is the custome / the
man shall gyue i the masse tyme temporall
goodes and offrynges. But to this no man
is bounde except in great & hygh feestes af
ter the custome of the countre or place.

The. viii. Chaptyre / Vp the man be
bounde to here masse of his cura
te / and in his owne paryshe.



Is Wryten i the Canon
la we / that he whiche cons
tempneth his owne curate
& churche / and goth to here
masse i another place: shal
be chased out of that chur
che where he goth vnto . This comaundes
ment hath our mother holy churche gyuen /
for to restrayne them that do rebell agaynst
theyr curates / in contempnyng them and
also theyr mother the holy churche / and to
bryng them to subiectyon and humyltye.
Yet neuerthelesse yf any man do go to here
dyuine seruyce in any other churche / With
out any contempte / but rather that he hath
greater deuocyon there or better place / or yf
he doth here the sermon there and other seruy
ces / Whiche he can not here in his paryshe
churche or for any other iuste cause / he dothe
not offende / in case that his bysshop or cu
rate haue not forbyd hym the same.

The. viii. Chaptyre / Vp masse maye
be sayde in places not halowed /
as within the howse.
Masse. d.iii.



¶ I haue it wyrtten i the La
non la we / that in as mo
che as is possyble / a man
shall not say masse with
oute places dedycate and
halowed / and pryncypal
ly in the shyppes beyng upon the see / for
the daulger that maye come therof. It is bet
ter to be sayd in the felde upon a stone ha
lowed or dedycate & sette in a case of wood
with two fayre to welles spied upon the
same / or one to well doubled. &c. There can
no masse be sayde in a howse or a chambier
without the reue of th: bysshop: but the freers
whiche be called freres prechers / & myneurs
haue pryncple and licence to say masse
in the howse in tyme of necessitye /
howebeit they maye not mynyste
the sacrament to any person. Un
der the payne of excomyni
cacyon / without licence
of the Lorde.

¶ The xv. Chaptyre / of a man the
sondaye in the masse tyme may
saye that thyng / whiche is co
maunde hym in penaunce.

Some doctours do saye/
that the sodayes w^ha a
ma^rhereth but one masse
that he ought not to say
or rede any thyng ioy/
ned to hym in penaunce
The reason is / for w^hith
one peny a man can not paye t^{wo} credy/
tours or dettours / & so also a man can not
at one tyme accomplysshe t^{wo} comaunder/
mentes / for ye be bounde to here masse and
to saye your intuecyon. Agaynst this there
be certayne other doctours w^hiche do saye /
that there is none apparēce nor reason ther/
in / for man maye obserue and kepe all the
comaundermentes of god at one tyme / w^her/
fore a man maye at one tyme here masse &
also say his intuecyon / for other wyse amon/
ges any hondredth persones / there shulde not
one here masse well / nor shuld not also say
well his intuecyon / w^hiche be so symple y^t
they knowe none other wyse to do. w^herfo/
re he that knoweth howe to do / he shall say
his intuecyon eyther afore or after the masse
for the suretie therof. And that sayd he shal
comende it vnto god / in remembryng in
the masse tyme the passyon of our lord / as
herafter is wyten.

¶ The .xvi. Chaptyre / yf the man Whiche
cometh after that the masse is begon /
be yet bounde on the sondayes /
to here another masse.



Because that al the workes
of god be parfytte / So he
wyl also that ours in lyke
wyse be parfytte & not
dwydded nor broken / for
an hondreth peaces do not
make one hole peace . It is comaunded in
the spyrytuall lawe / that euery man shall
here one hole masse to the ende on the son-
dayes and holy dayes . He that heryth than
but a peace of the masse doth not accomplysh
the comaundement of the holy churche .
But he that cometh a lytell to late / after co-
fiteor / or kryeleyson / or there aboutes and
no further / he is not bounde to here another
masse . For a lytell is in maner as nothyng
pryncypally whan it is not done by cōtem-
pte / yf he com after that the halfe or the thyr-
de parte of the masse be done / than he is bounde
to here another hole masse . Those that
do helpe and serue at the masse / whiche after
tymes be letted in the masse tyme / tynnyng
for insence / wyne / or any other thyng to ou-

chynge the masse / be excused / & they be not
bounde to here another hole masse.

[The .vii. L happytre / yf it be requysy-
te that the man here and Vnderstan-
de the wordes of the masse.

After Canon saide / it is co-
maunded to all chrysten peo-
ple to here masse / howe be it
the preeft doth somtyme rede
so lowde: that those whiche be
But a lytell from hym can not here nor Vn-
derstande the wordes of the masse. Wherfor
re the doctours do saye / that it is suffycient
yf the man be present at the masse whither
he here and Vnderstande the wordes or no.
And whither he be farre of. or nere / so that
he be present: and it is saffycient yf he do se
the preeft. But yf there be any that Vnder-
stande Latyn / he maye go nere to the aulter
Whan the preeft dothe rede the holy gospel
to here it. Therfore many symple folkes do
euyl / whiche do make noyse and rumoure
in rennyng here and there Whan the preeft
doth lyft our lorde / and do trouble both the
preeft and other persones of theyr deuocyon.
He that can not se our lorde without renny-
ng masse.

c.i.

ge here and there and troublynge other fol-
kes / he shall tourne his face to the preeft / in
castynge his eyes deuoutely towarde the
grounde thynkyng With the Dublycane /
Whiche beyng farre of in the temple / dyde
esteme hym selfe that he was not worthy /
to lyft vp his eyes in to heuen: but knockyn-
ge on his brest sayd. A good lord haue mer-
cy of me poore synner / for the synner shall
oft tymes cast his eyes towarde the groun-
de by humyltye / Whan the preeft doth lyft
our lord in the masse / estemyng hym selfe
not to be worthy to beholde the holy & blyss-
sed sacrament With his eyes.

The .xviii. Chaptyre / What profyte
cometh by the masse / and what per-
sones maye haue and vse it.



If the masse do come honour
glory / and helth: Honour to
god / glory to the aungelles
and sayntes / And helth to
the men and women.

The fyrste of the masse / the holy & blyssed try-
nyte receyuethe glory / honour / & prayse / in the
honour & glory wherof the masse is sayd &
done and the holy trynyte is there present.

Secondaryly / the aungelles and all the sayntes in heuen do reioyse of the masse / for they be glad of all thyng that is done in the erthe to the honoure and laude of god / and pryncypally Whan god is honoured by the and in them.

Thyrdly / of the masse doth come profyte and conforte to the soules lyenge in purgatorie . For there is no Vertue nor prayer so profytable Vnto them: as the masse done or sayd for them / for by the same / theyr deedly synnes be forgyuen & also Venyall synnes. And that is by the holy sacrament / Whiche the preeft doth offre in remembraunce of the passyon of our lord Ihesu chryfte.

Fourthly / the masse also gyueth conforte and socoure to the lyuyng persones / for by the same the man is oft tymes deliuered fro many perylls of the body: as is declared in the .xxiii. Chaptre in the last condycyon or degre: & in the .xxiiii. Chaptre folowynge.

Fyfthly / the man also i his lyfe doth get and obtayne pardon of many Venyall synnes Whiche he doth comyt dayly / Wherof he is contryte and sorow.

And this is in the masse tyme in seuen maners.

Masse.

c.ii.

Fyrste all those that do saye Confiteor
With the preeft.

Secondarply / he that doth inclyne in bo
dyngge his knees / & doynge reuerence Whā
he bereth the swete name of Ihesus.

Thyrdly / he that kneleth downe to the
grounde / Whan the preeft dothe rede in the
Credo. Et homo factus est.

Fourthly / he that With great deuocyon /
beholdeth the holy sacramēt Whan the preeft
doth lyfte it.

Fyfthly / he that With contricyon and re
pentauce of his synnes / doth knocke vpon
his brest Whan the preeft sayth in the Vater
noster / Et dimitte nobis debita nostra / or
the man maye saye the Vater noster With
the preeft / And Whan he shall saye / Et de
mitte nobis debita nostra / he maye knocke
on his brest.

Sixthly / he that doth With humylyte re
ceyue the benedycyon of the preeft / at the
ende of the masse.

Seuently / he that after the masse dothe
receyue of the preeft or by hym selfe / the ho
ly Water With repentauce of his Denyall
synnes. And accordynge to the quantyte or
greatnes of the deuocyon: the Denyal synnes
be pardoned and forggyuen to the man.

The xlv. Chaptyre / yf a man maye
Without synne saye or cause a masse
to be sayde for moneye.

We haue it Wryten in the ho-
ly scripture / that it is Symon
to sell that thyng /
Whiche is sanctyfyed and de-
dycate Vnto god. And that
he Which doth sell it / hath receyued it of god
for no thyng: And so both he that doth sell
it / & that dothe bye it do comyt deedly synne.
For it is agaynst al lawes / as agaynst the
lawe of god / the lawe of man / & the lawe
of nature. Wherefore Whan the intent of the
preeft is pryncypally Vpō money / and ma-
keth marchaundyse of the masse: And that
those Whiche cause the masse to be sayde / do
take it that they do bye it for so moche mo-
ney / they do both comytte Symonye and
is deedly synne. Therefore Whan a man Wyl
haue a masse sayd for hym or for his frendes /
he shall say to the preeft. Syr We maye not
make marchaundyse of the masse / But I
praye you say so many masses for me or for
my frendes / and I Wyl prouyde for you
and recompence your payne. And than ye
shall prouyde hym of an honest luyng ac-
casse.

cor. dyngge to his estate and degre. For as the apostell saynt Paule sayth / he that serueth at the aultre / he must lyue by the aultre / for the preeft hath none other occupacyon.

The. xx. Chapytte / In Whatthyngge
Wherby a man may consydre the great
nesse and dygnyte of the masse.

The dygnyte & holynes of the
blyssed masse maye be consy-
dered by fyue reasons.

Fyrste: for in the masse is
the same blyssed flesshe
that Mary the mother of god dyd conceive
and the precious blode shed vpon the crosse
on good frydaye. And therfore sayth Cris-
stome / that touchyngge the holy sacrament
of the aultre: the masse is not of lesse dygny-
te and Value / than the deth of our lord god
vpon the crosse for the helth of the man. For
as the deth of our lord hath delpyered man
from everlastyngge deth / so is everlastyngge
lyfe gyuen to them / whiche be delpyered by
the masse.

Secondaryly / a man maye consydre the
dygnyte of the masse / for there is alwayes
present all the holy copany of heuen. The

is to say / the holy trynyte / Mary the mother
of god / With all the holy aungelles & saynts:
beholdynge and wo:shypynge the holy &
blyssed sacrament. For as saynt Gregoꝛye
sayth / Who is he that wolde doubt y^t Whā
heuen doth open / at the tyme that the preeft
doth consecrate the sacrament / and that the
sone of god as the kynge of glory / doth de/
scende vpon the aulter / that there doth not
come a great multytude & company of holy
aungelles With hym. For a myghty kynge
or prynce Whā he wyl showe his mageste
he doth take With hym / his nobles / his kny/
ghtes and other his seruauntes. Shuld thā
the kynge of glory descende hym self alone
and Without company / I do not byleue it.
Thyrdly / ye shall consydre that Without
sygh the preeft maye not say masse / Whā
there shulde be bothe Sonne / Moone / and
sterres shynnyng vpon the aulter. And that
doth sygnifye / that there shall be in vs a
hote and seruent loue of god / and a ferme &
stedfast sayth & byleue. Also the ornamēt
of the masse ought to be dedycate and halo/
wed. And also the chalycer / the corporas / the
aulter clothes and to welles / and other pre/
parementes / ought also to be halo wed / or
eles a man maye not saye masse. Also he

that shall say the masse / ought to be a preeft
consecrate: and other wyse he maye not / We
re he as holy as our lady the mother of god.
For all the sayntes and aungelles in heuen
can not saye nor do one masse.

Fourthly / ye shall consyde that all that
is done and sayd in the masse: hath a syn-
guler mystery and deuocyon in it / so that the
preeft doth not say one worde / nor doth not
moue ones his hande i the masse: but it doth
sygnyfye some thyng of the lyfe of our so-
de. For as Aureolus sayth in *L'opēdio theo-
logie* / in the syxt boke in the .viii. Chap-
tre / that the masse (in a maner of spekyng)
is as full of dynyne mysteryes / as the see of
droppes of water / & the sonne full of lyght
& the saye full of sterres. And also all chry-
sten people beyng here in erthe and in pur-
gatorie / and all the sayntes in heuen / haue
a syn-guler ioye and gladnesse of the masse.
And some doctours do saye / that there is ne-
uer a masse sayd here i erth / but there is one
soule deliuered out of purgatorie / or a syn-
ner conuerted / or a good and iuste man pre-
serued and kept from fallynge in to temp-
tacyon.

Fyfthly / ye maye also consyde the hygh
dygnyte of the masse / for it is ordeined with

many dyuerse languages & prayſes. Firſte
Hebreu/as Amen/alſeluya/ſabaoth/oſan
na:alſo Greeke/as kyryel/yſon/chryſteley
ſon/alſo Laten/as dominus vobiscū/pax
tecum. Alſo ye here the Voyce of oure lord
in the goſpell:the which euery perſon ought
to here with great deuocyon / not ſpyttinge
nor knelynge / but ſtandynge vpryght / re/
dy to fyght vnto deth for to defende it and
the holy fayth. And as ye do here god ſpeke
in the goſpell / ſo ye here alſo the Voyce of
aungelles/as in Gloria in excelsis deo. Al
ſo the Voyce of the apoſtelles/as in the epy/
ſtelles. Alſo the Voyce of the ſynner/in the
Confiteor. Alſo ye here the Voyce of the iuſte
man/as in the graduall or grayle/alſeluya
offetorye & cōmunyon or cōmon. And ther/
fore euery good chryſten perſon ſhall dyſpo
ſe hym ſelfe deuoutly to here maſſe / With a
feruent herte and with great reuerence / as
yf he were vpon the mount of Caluerye / &
there dyd ſe our lord god hangynge vpon
the croſſe. ¶ With what and howe great
deuocyon ſhulde we be at the maſſe /
and ſhuld remembre the blyſſed
paſſyon of our lord god the
which is repreſented &
ſhewed in the maſſe.
Maſſe. f.i.

**[T]he. xxi. Chappytre / What the persone
shall rede in the mornynge whan
he doth ryse from bedde.**

Lorde god Ihesu chryste / I
thanke the most humbly yt
thou haste preserved & kepte
me this nyght from soden
deth / and also from euerlas
tyngedāpnacyon / by the whiche neuerthe
les moche people must be seperate from the:
the whiche haue not done so many greuous
offences & synnes as I haue done. But thou
hast preserved me to the entent that I may
amende myne euyl luyng. Wherfore I
praye the good lorde / by thy incomparable
mercy / and by the merytes of thy most blyss
fed mother & of all sayntes / that thou wylt
kepe and preserve me this daye from all ma
ner of deedly synne and euyl thoughtes &
wordes / and from all vnlawfull workes
to the entent that I maye so with a pure cō
science / entre in to thy temple / and there to
synge thy great mercy / wherby I shall be
worthy to be the temple and habytacyon of
the holy ghost / where thou desyrest to dwell
And that I maye come to the soueraygne
temple of Ierusalem / there to gyne the lan

des and prayses euerlastyngly With all the
sayntes. Amen.

CThe. xxii. L happytre / What the man shal
saye for all chrysten soules / Whan he
doth passe by the churcheparde.

Delith and conforte be to you
all chrysten soules: Whose bo
dyes do rest here and in eue/
ry place. The su chryste whi/
che hath boughte you with
his precyous blode / delpyer
you from the innumerable paynes of pur/
gatorie / and byynge you amonges the blys
sed company of heuen. And there do pere/
membre vs / in prayenge humbly that we
maye be in your company / and crowned in
heuen with you euerlastyngly. Amen.

CPater noster. Aue maria.

CThe. xxiii. L happytre / How the mā shal
dyspose hym selfe to here masse.

E that wyll deuoutly and me
rytoriously here masse in the
temple of god / he shal moune
or ascēde. vi. steppes or degrees
that is to say: that he shal haue in hym selfe
Masse. f. ii.

fyve Vertues / the Whiche be fygured Vnto
Us in the temple of Salomon / Whiche had
fyve degrees or steppes goynge Upwarde.
The fyrste degre or condycyon is / to desyre
to be incontynent and Without any tary
enge at the seruyce of god / That is to saye /
that as soone as ye here that they rynge the
fyrste pele to masse / ye shall cast doWne all
maner of thynges out of your handes / and
shall go to the seruyce of god / takynge exam
ple at the thre kyniges / Whiche dyde leue all
maner of thynges / and came from the East
parte serchyng the lytell chylde i Bethleem
at the fyrste token / a Warnynge of the sterre.
Wherfore all busynes that come and chaun
ce to man goynge to Wardes the churche / a
that he maye Well let it passe / he shall let it
be Vndone Vnto another tyme . And yf he
can not let it passe Without shaine / he shall
answere quykely / as Dauid the prophete
sayd . Good lord thou haste made my fete
lyke to the fete of a harte. Vpon this saynt
Gregorye saythe / that Whan a harte dothe
renne Vpon a hygh mountayne / he doth les
se ouer all that he dothe mete / and so shall
we do in lyke wyse . For the enemye of god
and man Whiche is the deuyll of hell / doth
serche somtymes many Wayes for to drawe

man from the seruyce of god / as from the
masse / sermon / euchsonge / and other dyp-
nys seruyce. Or elles yf he can not lette hym
from the hole / yet he wyll let hym from as
moche as he maye : so that many folkes do
taryn in the waye talkynge or chydynge / or
other wyse occupied tyl that the seruyce of
god is halfe done. Therefore our lord god
dyd forbyd his dyscyples / to talke or reason
with any person in the hygh waye. Wherefo-
re it is good that the manerely in the morn-
ynge do go to masse afore that any person
maye let hym. For as Job sayth / he that ere-
ly in the mornynge dothe serche for god / he
shall fynde hym: for than man hath greater
deuocyon / than at any other tyme of the daye
whan the wyttes be occupied.

The seconde degre or condycion is humy-
lyte: so that the pson ought not to entre in to
the church or temple of god / by great pom-
pe and pryde as the Pharazen dyd. For ma-
ny folkes (which god amede) go to the chur-
che more to be seen or to se other / than for de-
uocyon or the helth of theyr soules / the whiche
be afore god: as the proude Eucyfet was
in heuen and Adam in paradysse. Therefore
man shall come to the church with humy-
lyte / as dyd the Publycane knockynge on
Masse. f.iii.

his brest sayenge. O good lord haue mercy
of me poore synner. And than god shall ex-
alte his prayer. For saynt Bernarde
spaketh a notable worde / sayeng that man
that doth humylpate & meke hym selfe here
in erth as lowe as he can / god wyll exalte
hym as hygh as he can in heuen. And he yf
doth exalt hym selfe here in erth as hygh as
he can / god shall humylpate and caste hym
as depe in hell as he can. O mercyfull god
howe depe shall some folkes descende in to
hell / which be ashamed through theyr great
pyde to humylpate them selfe afore the. So
that i heryng masse / some persones do wal-
ke vp and downe in the churche: other some
do sytte at theyr most ease / and other some
do knele but of one kne / theyr bonettes fast-
nayed to theyr heddes / & so dyd the Jewes
knele of one kne / Whan they mocked our
lorde and dyd spytte in his face. O what ty-
tell kno wlege / loue and fere haue suche fol-
kes of god: for the holy aungelles be standyn-
ge vpryght with great reuerence and fere /
afore the face of god. And the proude & styf-
fynge creature of god the man / doth selfe
with pyde and without any fere or drede
ye do se that whan a man shall be hedded /
that he doth knele on bothe his knees / with

his handes ioyned togyther afore hym that
shall do the excecucion: and the poore & wret
ched synner / is ashamed to humplyate hym
selfe afore god. Here what our lorde Ihesu
doth speke of the man / he that is ashamed
to serue me afore the worlde / I Wyll be as
shamed of hym afore my father celestyall.
Wherfore the man as soone as he is entred
in to the churche: shall knele on both his knees
With great humplyte and mekenes of herte
in shewynge to god his synnes / sayenge.
O good lorde haue mercy of me poore syn
ner / or osher lyke wordes as ye shall fynde
hereafter wyten / in the. xxx. Chaptyre: for
suche prayer god doth exalte / and doth asce
nde in to heuen afore the face of god / & dothe
not departe from thens / vnto it hath obtey
ned all thyng that it doth demaunde for the
helth of the soule.

The thyrd degre or condycyon / to here
masse deuoutly / is contrycyon or repentaunce
of al the deadly synnes that the man hath
done. And whan the man shall thus haue
mekened & humplyate hym selfe afore god /
he shall haue made his peace with god: afore
that he wyl praye for any thyng / For god
doth hate the synners / & can not se them. Whe
che do not repent them of theyr synnes With

all theyr hertes. Therefore our lord speeth
by the prophete Esaye and sayth. Whan ye
entre in to the church and do lyft your han
des on hyghe to me / I Wylle tourne myne
eyes from you : and Whan ye crye to me / I
Wylle not here you / for your handes be full
of blode: that is to say full of synne. Of this
ye maye haue example / yf ye Wylle desyre
obteyne any thyng of a prynce or of a great
lorde / the whiche is angry with you & doth
hate you : so that he can not abyde the syght
of you / ye muste fyrste synde the meanes to
content and pacyfyce hym. And that done /
desyre what ye Wylle reasonably & ye shall
obteyne. For other wyse as saynt Gregory
sayth ye shulde prouoke hym to be more an
gry and dyspleased with you. Therefore as
Johan Gerson chaunceller of Parys doth
wyte / every man oughthe one tyme of the
daye saye this our prayson & prayer folowynge
With all deuoute pmedytacyon. For yf it
do chaunce that the monye sodaynly that
same daye or nyght he shal not be dampned
nor pryuate of the syght of the gloriouse fa
ce of god / in case that he do saye this prayer
With all his herte / and With cōtrycyon and
repentaunce of his synnes.

The prayer.



Most benygne and merciful
god / I knowlege & confesse
that I haue greuously syn-
ned agaynst thy Wyl and co-
maundement / aboute the nom-
bre of sterres. Wherof I am very sorie and
contryte i my herte / and am sorie that I can
not repent me a hondreth tymes more than
I do. Wherfore good lord / I vndertake
from hensforth / that yf I do lyue a hondreth
yeres more / I Wyl kepe me (With thy gras-
ce) from all deedly synne. And also I haue
a good and a ferme Wyl to confesse all my
synnes at the tyme ordeyned by the church /
& Wyl also do penaunce for all my synnes
after the counceyll of my confessor.

The fourth degree or condycyon is / to con-
fyde that the man beyng i the church / shal
cast all temporall & worldly busynesse from
his herte / in as moche as he can possiblye
only shal occupye hym selfe With god and
that thyng that he doth rede or saye / to the
entent that he maye saye With Dauid. O
good lord I haue cryed vnto the With all
my herte. And that is y^e thyng / to the Wyl
the the preeft dothe monyssh & exhorte vs
in the masse sayenge / Sursum corda / that
Masse. g.l.

is to saye / lyft vp your hertes to almyghty
god . And than the clerke doth answer in
the name of all them that do here the masse /
Habemus ad dominum / whiche is to saye /
We haue our hertes towarde god . A word
to god that it myghte be alwayes so: for yf
we dyd praye as we ought to do / we shuld
obteyne all thyng that we wolde desire .
And therfore god doth not regarde the wor-
des that we do speke in prayenge / but he de-
syre the herte of the mā . Wherfore Isodorus
sayth that a prayer made and sayd onely of
the mouth withoute any premedytacion /
doth as moche preuayle as the hackelynge
of a henne . Wherfore whā ye wyll rede any
thyng in prayenge to god for grace ye shal
say thus . O good lord gyue me thy dyuine
grace to rede & saye my prayer deuoutly / to
the entēt that it may be pald of the . And
yf any other thyng come in my mynde / I
do reuoke now as for this prayer sayd .
God (as saynt Thomas doth wyte) shall
receyue it all for the beste . And therfore the
man shall not coneyte to rede moche / as for
me do whiche haue saches full of booke / &
great longe hedes / as they wolde tarpe all
the daye in the churche . Yet neuer theles they
wyll rede all in one masse tyme / not regard

Spynge & hat they do rede. But the mā must
 praye. With a Very pure herte / for the prayer
 ought to be feruēt deuout / & shorte of word;
 as our lorde doth sho we vs in the gospell.
 Therfore saynt Ierome saith: p^r one Pater
 nū / sayd With deuocion / is better & more pro
 fytable thā an hondreith Without deuocion.
 ¶ The fyfth degre or condycyon is scyence
 so p^r the man ought to kepe hym from moch
 talkynge in the churche / as many folkes do
 not / as well men as women / yonge & olde
 great and small / but there do talke and ian
 gle as they were i the hygh strete. And other
 some do walke vp and do wne in the chur/
 che showyng them selfe as they were in the
 market / wherby they do let & trouble other
 of theyr deuocyon / the whiche they haue not
 in thym selfe. And other some there be / whi/
 che do speke vnhonest & vycious wordes /
 no more regardyng the temple of god than
 a tauerne / wherof the deuyll doth reioyse &
 is glad. Nowe is accōplysshed that Dauid
 doth speke of the Infydels and Sarazynes
 sayenge. Deus Venetū gentes / hoc est gen
 tiliter viuentes. &c. that is to saye: the Sara
 zynes and Infydels / that is to saye / the cry/
 sten people spyynge lyke vnto Infydels /
 Be come in to your herytage: that is to saye /
 Masse. g.ii.

in the catholyke fayth / and haue maculate
the holy temple. And without doubte / the
Iewes haue greater reuerence in the syna
goge / than many chryften people haue in the
temple of god: Where god is alwayes p'sent in
the holy sacrament of the aulter / cōsyderyn
ge / seynge / and herynge all your wordes &
thoughtes. Wherfore whan ye do entre in to
the churche which is the temple of god / tour
ne your eyes from the people and remembre
your synnes / and the passyon of our lord /
and rede some good thyng.

not

The sytte degre or condycyon that man
shall haue to here masse deuoutly / is perse
uerance / so that ye shall here the hole masse
from the begynnynge to the endynge / and
shall not out of the churche vnto it be synys
shed / and that the preeft haue gyuen the blyss
synge / excepte great necessity require it / &
specyally on sondayes and other holy dayes
for it is so comaunded by the lawe. Agaynst
this some do offende which do walke in the
churcheyarde there talkynge and iangelyn
ge / and whan the preeft doth lyft our lord
in the blyssed sacrament / they do turne and
entre in to the churche / as the hogge in to the
kechynge / and incontynent they do go out
agayne. All those that so do by custome

both not regarde the comaunderment of the
holy church: they do comyt a deedly synne
at euery tyme. A good lorde What small de
uorion / loue / & fere haue the people of god:
they be lothe to bestowe one houre to here
masse / serue god / and norysse the soule: but
they be not lothe to myspende thre or foure
houres at the table in eatynge and drynkyn
ge / for to norysse the body the whiche shall
rote and be eten With wormes. A man res
membre of what Vertue the blyssynge whi
che the preeft dothe geue after the masse is /
for his handes haue mynystrid at the aulter:
the blyssed body of our lorde. Ihesu cryste.
So god in the olde Testament dyde blesse
the chyl dren / whiche were blyssed of theyr
fathers / as Abrahā blyssed his sone Isaac.
Isaac blyssed his sone Jacob / and Jacob
all his chyl dren of the. xii. generacyons of
Israell / by the whiche blyssynge god oft ty
mes dyd saue and deliuer them from many
perylles and cypelles. Moche more god wyl
be merciful vnto vs and kepe vs from so
dayne deth: yf we do receyue With all humy
lyte the blyssynge of the preeft / at the ende
of his masse / for his handes be moche more
holy / thā were the handes of the olde fathers.
And by the blyssynge of the preeft / we be
Masse. g.iii.

made Worthy of the blyssynge of our lord
god in heuen. Therefore when the priest ga
ueth the blyssynge after masse / ye shall kne
le do wne vpon your knees: With your head
bate and inclyned towarde the grounde
in receyvinge the same. Wherof we haue
many fayre examples / the which shuld be
to prolype and longe to describe. yet neuer
theles ye shall haue twayne in shorte word
des here declared.

Example.

We rede that there was a com
teut of howse: which beyng
ge vpon the toppe or hygh
of a howse there workyng
sodaynly fell do wne to the
grounde / without hurtynge hym selfe or ha
rynge any maner of harme. The people se
ynge this dyd reuile vnto hym / thynkyng
that he was dede / and they dyd synde hym
hole & sounde: and they dyd say vnto hym.
Thou haste ben well blyssed this daye / he
answered and sayd it is true for I had this
daye the blyssynge / which the priest gaue
after the masse / whose handes had touched
the body of our lord Ihesu chryste. And my
fayth & hope was / that after the blyssyn
ge which I receyued humbly after the masse

shulde not dye so daylyp without comfort
as now ye may see.

Example.

The redemourer of t women whiche
were compaygnons & felowes in mar-
tyrdom / of the whiche the one receyved
alwayes the blyssynge of the pceest / and
the other neuer dyd regarde nor care for it.
And one day as they were goynge in their
tourney / there came a great tempest of thou-
der and lyghenynge / of the whiche tempest
he that was never wont to receyue the blyss-
ynge of the pceest nor to regarde it was
slyken to deeth / and the other whiche was
alwayes wont to receyue the blyssynge
was saved and not hurte.

The xxiii. Chaptre. What shalpe a
man shalpe do when he cometh
before the holy sacrament.

Direction.

Alliffed and mercyfull lord
Iesu cryste / I cometh
this daye in the presence of
thy holy body and at all tyme
me: my soule and my body
by the virtue of thy holy natyvyte thy blys-
sede crosse / and sharpe and bytte passyon / &

thy glorious resurrection: O father ever
stronge god almyghty thou arte the begyn
nyng and the ende of all creatures / thou
art the Waye and the truth and the helpe of
all men: O father everlastinge / I crye and
call specially vnto the for my helpe
ande / by the Vertue of the holy sacrament
to the entent that thou wylt defende me fro
all thynges that may be hurtfull to the helth
of my soule. Albeit that I am a poore syn
ner / yett wyllethelesse I am thy vnder
thy creature / redeemed and deliuered by the
precious blode of thy sone. And I byleue
in the: Therefore good lord be
foure me alwayes from all perilles and
daungers of myne enemyes vyssible and in
vyssible / and from all Venom and payson
in meates and drynkes / from shame and so
daynt death: by the Vertue of the holy sacra
ment / in the whiche I put all my hope and
byleue. O holy and most worthy sacrament
in the which be vnyed i godhead the father
the sone / and the holy ghost / thou dost graunte
all that do crye and call vnto the and that
do byleue in the. Therefore praye me now
specially in all that is necessarye and helthful
for my soule / that from hence forth I may
accomplishe and fulfill thy wyll.

The .xxv. Chapytre / What thyng
the man shall rede / Whan he co-
meth before the holy crosse of
our lorde Ihesu chryste.



Ourde Ihesu chryste / I pray
the by the Vertue of the same
orayson & prayer / that thou
dyddest make in great an-
guysshe and payne of herte /
Vnder the mount of Olyuete: Where for se-
re & drede of deth / thou dyddest sweate drop-
pes of blode rennyng do wne to the ground
be. Offre and shew that same blode to thy
father celestyall / agaynst the multytude of
my synnes / and delyuer me at the houre of
deth / from all fere and drede Whiche I ha-
ue deserued for my synnes.

Pater noster. Ave maria.

Ourde Ihesu chryste Whiche hath dy-
ed vpon the crosse for me poore syn-
ner / I pray the y' thou wylt shewe
to thy father celestyall, all the payne
and bytternes of thy passyon / and specyally
whan thy blessed soule departed out of
thy blessed body / agaynst the multytude of
my synnes. And delyuer me at the houre of
deth from all payne / Whiche I haue deser-
ued.
A. l.

ned for the multytude of my synnes. Amen.

CWater noster. Aue maria.

Alorde Ihesu chryste / I praye the by
the inestymable loue: that caused the
to descende from heuen vnto erthe /
there to suffre deth vpon the crosse most cru
elly for me pooze synner / to shewe and offre
the same vnto thy father celestyal: agaynst
the multytude of my synnes. And after this
lysseto open me the gate of heuen. Amen.

CWater noster. Aue maria.

The. pp vi. Chapytre / What thyng the
man shall rede / Whan he doth come
before the Image of our Lady.

Moste benygne Mary dour
ghter of the father of heuen
mother of the sone of god /
espouse of the holy ghost: I
praye the that as the father
celestyall of his great myght & power hath
exalted the in the hyghest trone of heuen. So
I pray the most benygne vyrgyne and mo
ther mary / to socoure and helpe me and all
my frendes. And to defende us from the te
ptacions of our enemye. Amen.

CAue maria.

Most humble mother of Ihesu chryſt
O ſte Mary: thou art a paradysse of ioye
& the hyd treaso^r of the secrete of god:
I pray the y^t as the son of god of the myght
& power of his incōprehensyble wysdome
hath adorned the / that ouer and aboue al the
saynt^s thou shulde vse & haue the fruytyon
most perfyttly / of the face & presēce of the ho
ly trynyte: so I pray the most pure Virgyn
mary / that thou stande by me & assyſt me
and all my frendes at the houre of deſth / to
remplysshynge and in puttyng in our sou
les / the lyght of the holy catholyke fayth / to
the entent that oure fayth / be not occupyd
With erreure.

Aue maria.

Most detemary / beaute of the an
gelles / flower of the pattrark^s / may
stres of the apostelles / courage of the
martyres / fountayne of the cōfessours
honoure and ioye of Virgynes / consolacy
on & solace of all synners / I praye the that
as the holy ghoost hath repleysshed and
filled the of thy detnes and dyuine grace
to the entent that thou be the most benygne
and mercifull next after god / so I beseeche
the most holy & immaculate Virgyne mary /
that thou wylt be present by me and all my
Masſe. h.ii.

frendes after the tyme of our lyfe: in shewynge and puttyng in to our soules the sweetnes of the dyuine dyscecyon & loue / so that we maye ioye with the and with all sayntes euerlastyngly. Amen.

The xvii. Chaptyre / how he that doth helpe the masse ought to behaue hym.



Prste he that dothe setue & helpe the preeft at masse / he muste be ware that he do not beholde the preeft / in the face.

Secodarylly / that whiche he doth gyue to the preeft / he shall gyue it with both his handes.

Thyrdly / he shall be dyslygent to proue and knowe the water from the wyne.

Fourthly / he shall absteyne in as moche as he maye / from to moche spyttyng and rowdyng or makynge any noyse / specially whan the preeft is in his Memento.

Fyfthly / he shall not greatly gyue hymynnde to rede any prayers in the masse tyme: but rather shal take hede dyslygently that there do lacke nothyng / and shall kepe dogges from the aulter.

Curteylly / he shall not knele betwene the
courteyne & the aulter / in beholdinge what
the preeft doth vpon the aulter. Also he shal
not knele behynde the curteynes: but shal be
of the one syde of the preeft / partely behyns
de hym.

Seuently / he shall take hede that he do
answere the preeft persytely: and that he do
lyghte the candell of waue in tyme / and to
put it out whan the preeft after the masse
hath gyuen the blyssynge. And whan the
preeft hath synysshed his fyrste Memento /
he shall prepare hym selfe to lyght the torch
or candell in tyme / and to tynge the pyrell
be to the eleuacyon.

Eygthly / he shall take hede that he be pur
re and clene in his consyence / that is to say
that he shalle contricyon of all his synnes / &
also that he be clene without i his body and
in his handes: so that he do not fyle the hode
to welles / aulter clothes / or other aornemē
tes. He shall take hede also / that he do not
touche the chalysse / patyne / or corporall / for
yf he do he doth offende.

Nynthly / he shall folde the vestementes
& the aornementes honestly after the masse
and shal laye them in theyr place. And this
done he maye deserue and merite moche.

Masse.

h.iii.

The. xxviii. Chapytte / howe euery
man shall gladly helpe and serue
at the masse / for sye reasons.



he fyrste reason is / for the seru-
ce that we do to the preeft in the
masse tyme / god wyll rewarde
vs for it as we had done it vnto
hym selfe: for the preeft is not
there before the autter as syr Iohn: but he is
there as the sone of god hathe hanged vpon
the crosse

The seconde reason is / that to serue god
the man of hym is made. And therfore there
is no man so myghty of power nor so nob-
le / that ought to be ashamed to serue god.
For oure lord Ihesu chryste sayth / he that
is ashamed to serue me: I wyll also be asha-
med of hym afore my father celestyall. And
with what loue and dyligence shulde we
serue hym / whiche hath gyuen syght vnto
vs beyng blynde / the whiche (we beyng
in mate of our handes & fete) hathe restored
thyn agayne vnto vs: and we beyng dead
he hathe resuscitate vs to lyfe / and moche
more hath god done for vs.

The thyrde reason is / for to the entent
we serue oure lord god / he hath comanded
his aungelles to serue vs and to kepe vs to

the entent that We may come to heuen/ Where the sone of god hym selfe shall serue vs.

The fourth reason is / for to the entent yt We shulde be more bounde to serue hym / he hath made hym selfe man mortall / & hath serued vs in his owne persone / by the space of .xxxiii. yeres in great pouertie and myserye / Wherefore by all ryght We be bounde to serue hym. And yet moche more hath he don for vs / he hath shed his bloode for vs / and suffred deathe for vs / to the entent that We maye reygne With hym in his glorie.

The fyfth reason is / for god hath made all thynges to serue vs / as in heuen the angels / the sonne / the moone / and the fyrmanet / in the ayre the byrdes / in erth the beests and other creatures: in the Water the fysshes to the entent that by them We shulde be mouysshed to serue hym.

The syxte reason is / for god shall gyue hym that gladly doth helpe and serue at the masse / a synguler rewarde in heuen / more than to other herynge the masse onely / as it is Wryten.

The .xxix. Chaptyre / What fruytes he receyuethe of god / that serueth gladly and deuoutly at the masse.



He fyrste Vertue is / that god
doth neuer suffre suche a pers
sone to fall so farre in synne
but that he shall ryse sooner
out of the same by true penan
ce / than another that doth not helpe ne ser
ue at the masse.

¶ The seconde Vertue or fruite is / that su
che a persone is not onely p:serued & kepte
as another man of his propre aungell / but
also there be many other aungeles nyghe
vnto hym: and al wayes redy to helpe hym
and prayenge for hym.

¶ The thyrde Vertue is / that the good wo
kes whiche he doth / be more acceptable vnto
god and more profytable to men / as wel
by yurige as beynge deed / than of other whi
che do not helpe and serue at the masse.

¶ The fourth Vertue is: that he which doth
helpe and serue at the masse / shall be in all
his busynes and causes more dyscrete and
wysse than other men.

¶ The fyfth Vertue is / that the mercye of
god shall neuer forsake that man in his great
necessyte / but shall al wayes be redy at his
most nede.

¶ The syxte Vertue is / that god shall ays
ue hym / whiche deuoutly and dyligently

helpeþ and seruetþ at the masse: a synguler
 grace here in erthe / and a great rewarde in
 heuen / as he sayth i the gospel / he that doth
 serue and mynystr vnto me in the erth / he
 shall be honoured of my father i heuen. For
 to helpe and serue at the masse / is a seruyce
 appertaynyng vnto aungelles. Yet neuer
 thelesse god wyll be serued of man in erth.
 Therfore euery man ought gladly helpe &
 serue at the masse / for it is no shame / but
 great honour to serue god. The fathers ou
 ghte to cause theyr chyldren to lerne to helpe
 masse / for that person shall not serue god in
 heuen: Whiche hath not serued hym in erth.

**¶ The. xxx. Chaptyre / of Women maye
 helpe and serue at the masse.**



It is prohybete & forbyd
 in the Canon lawe / for
 Women to preche openly /
 or to gyue insence vpon
 the aulter / or to touche the
 chalysse / the patyne / or cor
 poras. And therefore the Women shall not
 washe the linnen clothes of the same afore
 that the priest hath washed them. But that
 Women maye not helpe the masse / We haue
 Masse.

not so great cōmaūdement in the lawe / for
the holy churche doth admyt the spyrytuall
persones: and maydens maye helpe and ser
ue at the masse i necessitye / Whiche they shal
not do yf there be any man present that can
do it. Wherfore the maydens whā they shal
helpe the masse in necessitye / they shal all
dayes loke deuoutly afore them / and shal
not beholde the pceft in the face / But they
shal knele down honestly behynde the pise
and shal not come to nere the aulter for the
dygnyte of the holy sacrament.

The xxxi. Chaptyre / yf the mynyster
maye helpe and serue and here the hol
ly masse all togyther. And also yf
a man maye here many masses
togyther & at one tyme with
as great meryte / as yf
he herde every masse
by it selfe.



As the doctours do saye: the
lyfe of all good and iuste
if oyle be people is as a cōpa
ny of marchantes in the whiche
the that y^e the one doth saye
the other doth heare. So it is with all them

that be in the loue and grace of god and of
holy churche / so that they be not onely parte
takers of the masse at the which they be pre
sent With theyr iyes / but also so longe as
they be in the state of grace and i the loue of
god / they be parte takers of all the good des
des that be done in the holy churche through
out all this worlde / of all good and iust eas
thorpe people. And the cōtraye is of them
whiche be in deedly synne / which do not me
rite for them selfe any rewarde i heuen / for
they be deed afore god and also theyr good
workes. D yf the synner dyd remembre this
in takynge it to the herte / What goodnesse
shulde come vnto hym.

**The. xxiij. Chapytte / What the
acolytes of the priest /
dothe sygnifye.**

Inste the autter Where the priest
sayth the masse / doth sygnifye
the crosse of our lord god.
Item the priest at the autter /
doth sygnifye our lord vpon the crosse.
Item the chalyce afore the priest / doth sy
gnifye the sepulchre of our lord.
Item the corporas sygnifyeth the lynne
Masse. l.ii.

cloth/in the which our lord was wrapped
in the sepulchre.

Item the linnen cloth of the chalice / syg-
nifyeth the linnen cloth put vpon the face
of our lord in the sepulchre / for to wype
the swete.

Item the patyne of the chalice signifyeth
the stone that dyd couer the sepulchre.

Item the amys which the priest doth put
on his heed / signifyeth the cloth which the
Jewes dyd bynde afore the eyes of our lord
whan they dyd mocke hym.

Item the albe which is whyte and longe
ge / signifyeth the whyte and longe robe /
wherwith herode dyde clothe our lord in
derisyon.

Item the longe stoylc that the priest hath
aboute his necke / signifyeth the corde the
which the Jewes dyd cast about the necke
of our lord / and afterwarde about his body
whan they dyd take hym in the gartthen.

Item the short stoylc or maniple the whiche
the priest hath on his left arme / signifyeth
the corde with the which the handes of
our lord were bounde for whan they dyde
vnbynde hym they left the corde hangingge
at the left hande.

Item the corde / wherwith the priest la-

gynde / sygnifyeth the corde wher withoute
corde Ihesus was bounde to the pylle.

Item the chesuble whiche is the vpper
vestement of the preeft / closed behynde and
before and withoute fasshon open of bothe
sydes / sygnifyeth the robe of purple / wher
with pylate dyde cloth our lorde whan he
dyd mocke hym.

Item the crosse vpon the chesuble vpon
the sholdres of the preeft / godh to the groote
de behynde / sygnifyeth the heuy crosse of
our lorde of .xv. fote of length / the whiche
he bare vpon his sholdres vpon the mount
of Caluarye.

Item the crowne of the heed of the preeft
doth sygnifye the crowne of thornes / whiche
our lorde ware vpon his heed.

Item the lytell pece vpon the albe vpon
the handes of the preeft / and also hangynge
behynde and before at the fete of the preeft /
do sygnifye the great nayles / whiche were
stryken through the handes and fete of our
lorde vpon the crosse.

Item the breade whiche is consecrate / is
detely the blyssed body of our lorde / And
the wyne after the consecracyon / is the pre-
cious blode of our lorde habundauntly shed
vpon the crosse. This may a symple person

Masse.

i.iii.

Whiche can not rede thus thynke and reme-
bre in the masse tyme / and to occupye hym
selfe With the passion of our lorde.

The. xxxviii. Chapvtre / What Vertue
or fruyte doth consyst and lye in de-
uoutly herynge masse: the Whiche
Vertues be in. vii. maners.



He fyrste Vertue or fruyte is
as some doctours do wyte
that the man doth merite mo-
re Whyles that he dothe here
masse deuoutely / than yf he
shulde gyue for goddes sake / as moche gryn-
de. And as he could passe and go ouer in
the space of the same masse. **Q** What maye
he than deserue Whiche doth here euery daye
eith. or foure masses. And What doth he least
for? **W**hat compte shall he make afore god
at the daye of iudgement / Whiche hath not so
great busynesse / but that he maye here one
masse at the lest euery daye. **Q** What it shal
greue you that ye haue lost so moche. **T**his
ye shall vnderstande accordynge to the dy-
gnyte and excellencie of the masse.

The seconde Vertue is that the holy an-
gelles be glad to be nyghe vnto that person

in keepynge hym Whan he hath herde masse.
As David sayth / god dyde comaunde his
aungelles to kepe and preserue you / in all
your wayes and busynes.

The thyrde Vertue is: that the man behol
dyng with deuocyon and reuerence the ho
ly sacrament in the masse / as saynt Austyn
sayth / god doth gyue hym that same daye al
thyng necessary for his body. Item Dayne
wordes and vnapysed othes be forgynen
and pardoned / and he is preserued from so
dayn deeth. A man doth leaue no tyme why
les that he doth here masse. All the steppes
in comynge and in goynge / be compted of
the holy aungell. And yf the man dyed the
same daye that he hath herde masse without
receyvinge the sacramēt / god shall compte
it as spiritually receyued.

The fourth Vertue is / that the person be
ynge in synne ofte tymes in the masse tyme
by the presence of the holy sacrament / doth
receyue a good ispyracion: so that from thence
forth he doth conuerte hym from his synnea
As the good thefe vpon the crosse / Mary
Magdalene afore the fete of our lord. Yf
they had not ben present With our lord / per
adventure they shulde not haue had pardon
of their synnes.

The fyfth Vertue or fruyte is: y^e the man
herynge masse deuoutly / receyueth spiruallly
the holy sacramēt so that he desyre it deuout
ly. And so it maye chaunce that the man he
rynge masse deuoutly / shall obteyne more
grace than the preeft Whiche doth it / for the
preeft is not al wayes egally Well disposed.
And so maye the man every daye / receyue
the holy sacraments spiruallly.

The syxte Vertue is / that the man heryn
ge masse and brynge in the stato of grace / to
parte taker of all the masses done throug
out all the Worlde / and that is moie or lesse
after as the man is in the loue and fauoure
of god. For it is one of the articles of the ho
ly catholyke fayth / as in the cōmunion of
the holy churche.

The seuen th Vertue is / that the prayer of
them Whiche do here the masse / is sooner hea
de and exalted of god in the masse tyme /
than at any oiter tyme / for than the preeft &
the holy aūgelles Which be about the autter
do helpe you to praye.

The eyghth Vertue is / that the soules be
yng in purgatorie / Whyles that the man
doth here the masse and doth praye for them
haue a synguler absolution but yng the sa
me masse / for there is nothyng that doth

byngge them so shortly out of the paynes of
purgatorie / as to cause to saye or to here deu-
uoutly masse for them.

The nyynth Vertue is / that it is better to
here one masse in our lyfe tyme: than to cau-
se an hondreth to be sayd or herde for vs af-
ter our dethe. And also: that it is better that
the man cause a masse to be sayd for hym in
his lyfe: than an hondreth after his dethe. The
reason is / for the man maye now deserve &
meryte moche with a masse / but not after
his dethe: but onely that he dothe fynde that
thyng / whiche he hath deserved in his lyfe.
An hondreth thousande masses now done
can not augmēt one moment of glory &
lope after this tyme: but by a masse whiche
I do here / I maye obteyne that I shall not
come in purgatorie / but after our dethe / the
masse deliuereth onely from purgatorie.
Is it not better than not to come in to pur-
gatorie / than whan a man is there to tary
and loke for ayde & helpe to be deliuered.

The tenth Vertue is / that a woman be-
tyng masse deuoutly / yf it chaunce that she
do labour of chylde that same daye / she shal
be deliuered (without faulte) the more easely
& with lesse payne / for the holy angells
be veray busye and dyllygent aboute her.

Masse.

B.L.

11
more
beginning well for young men
of some business not young men

Therefore all Women beyng With chylde /
yf it be possyble shall here masse every daye
for by the Vertue of the same / the fruyte of
chylde is preserued. And thā shall put theyr
trust in the holy sacrament & in our blyssed
Lady the mother of god / and in none other
thyng.

The eleuenth Vertue is / that all thyng
that man doth enterpryse after that he hath
herde masse / doth prospere and com to good
ende. And that Whiche the man doth eate &
drynke after he hath herde masse / dothe pros-
pyte more to the necessyte of nature.

The twelfth Vertue is / that yf the man
dye the same daye that he hath herde masse /
god shall gyue hym a synguler grace Which
other wyse he shulde not haue had. That is
say to that god hym self or his aungelles at
the laste houre of his deth: shall helpe & con-
foute hym as the man hath serued god at the
masse. For it is wyten in the holy gospel /

With the same measure that ye haue

measured / With the same also

I Wyl measure you

euerlastyngly.

Amen.

Thus endeth the fyrst booke of the masse.
And here foloweth the seconde.

Prologue.



Here begynneth the secon
de booke of the masse whi
che is dyuyded in thre: as
the lyfe of our lord is dy
uyded in thre dyuerse ty
mes / & these thre tymes
be cōprehende in. xxxviii.
veres. Also the masse is dyuyded in thre par
tyes / & the thre parties in. xxxviii. articles.

The fyrste tyme is / from his humanyte
vnto his passyon / and that doth sygnifye
the begynnyng of the masse: vnto the La
non or Sanctus.

The seconde tyme / from his passyon vnto
his resurreccyon / and that doth sygnifye
from Sanctus vnto that the preeft haue re
ceyued the sacrament.

The thyrde tyme / from that vnto the fy
nyssyng of the masse / & that doth sygnifye
after his resurreccyon / vnto that tyme
that our lord dyd ascende i to heuen. vpon
euery tyme is a prayer / by the which a man
maye deserue veray patdon. As of our Las
ty. vi. (f). veres. in the honoure of his huma
nyte: of saynt Gregoure. pl. vi. (f). veres / &
in the honoure of his passyon and resurreccy
on. xxx. (f). veres. Some. l. xxxvii. (f).
Masse. k. ii.

peres: & at euery artycle is a deuoute prayer
as to pray to almyghty god to obteyn some
Vertue or to escheue synne.

The holy father ~~pope~~ Sixtus the .liii. of
that name / hath gyuen .xl. A. peres of par
don so ofte as in the state of grace / with de
uocyon a mā doth say this prayer solo wy
ge afore the Image of our Lady: in the whi
che prayer a man may clerely vnderstande
and perceyue / that Mary the holy mother of
our lord Ihesu chryste / is a pure and a cle
ne vyrgyne / and was conceyued without
any spotte of orygynall synne / the whiche
is clerely declared in this prayer / where it is
sayde / thou arte conceyued without synne.
And of this indulgēce or pardon / is a fayre
Bull in the cytie of Loleyne.

Blyssed be thou Mary holy mother of
god / quene of heuen / gate of paradys
se / lady of the worlde / thou arte a syn
guler pure vyrgyne cōceyued without synne
Thou haste borne and ben deliuered of the
creatoure / redemoure / and sauour of this
worlde / wherein I do not doubt but fieds
fastly do beleue. Praye for my synnes & del
iuer and kepe me from all euill. Amen.

¶ The fyrste Acticle of the masse.



Doe the preeft doth make hym redy in the Vestry to saye masse / and the deacon and subdeacon do helpe hym / but the preeft also he doth take a caste vpon hym the chesube: & hich doth sygnysie how chryste hath taken vpon hym the nature of man / and was conceyued in the Vestry of the blyssed body of our lady / wherin the father and the holy ghoost haue gyuen ayde & helpe. The mynysiter or he that doth helpe to serue at the masse / doth sygnysye the aungell Gabryell.

¶ Oracyon. Pater noster. Ave maria.

Blyssed souerayn Ihesu chryste / I do thanke the that by the wyll of thy father celestyall / thou hast ben conceived by the operacyon of the holy ghoost / in the blyssed body of the vyrgyne mary without any spotte of synne / I beseeche the good lord by the merite of thy very mother that I whiche have ben conceived in malice and synne / may be purged of all my synnes. Amen.

¶ Masse.

¶.iii.

¶ The seconde attycle of the masse.

And the priest doth go out
of the Vestry to Ward the
altar With the deacon and
subdeacon: Where he doth sta
ry a lytel space betwene the
With scylence / the Whiche
doth sygnifye / howe Ihesus Was borne be
twene Ioseph and our lady / and layde be
twene an Oxe and an Ass.

¶ Orayson. Pater n. Ave maria.

Blyssed lorde Ihesu chryste / I do
thake the for cause thou hast wylled
to be borne after the nature of man
of the Vyrgyne mary in this worlde for our
synnes / for the Whiche synnes thou hast af
ter Warde suffred deeth vpon the crosse: I be
seeche the good lorde gyue me grace so to bere
the crosse of penaunce hereth erthe for my
synnes / that I maye come to thy glory in
heuen. Amen.

¶ The thyrde attycle of the masse.

And the priest beyng betwene the
sayth With great deuocyon I confite
or / and doth confesse hym selfe a s

synner / albeit that he hath confessed hym selfe
afore of all his deedly synnes: Whiche doth
synnysye that the innocent chylde Ihesus /
dyd suffre hym selfe to be circumcysed as a
pure & a cleene myrrour without any spotte.

Crayson. Water nt. Aue maria.

Blyssed lorde Ihesu chryste / I do
humbly thanke the for thou hast suf-
fered thy selfe to be circumcysed on the
viii. daye / after thy natyuite with a knyfe
of stone / for to take awaye the Vengeaunce
of our synnes / and hast comaunded that thy
holly name shuld be Ihesus / I praye the de-
re lorde graunt me thy dyuine grace / that
I maye circumcise me with the knyfe of
thy dyuine fere and drie from all euyl te-
mptacions / that I may laude and prayse thy
holly name Ihesus euerlastyngly. Amen.

The fourth artycle of the masse.

Whe the preest after Lofite or
gothe to the aulter with great
reuerence / & lowly kneeling
hym selfe doth worshippe god
almighty / Whiche doth syn-
nysye vnto vs / howe the thre kynges with

great reuerence & deuocyon / haue worshypped
the swete chyldre Ihesu / and haue humbly
gyuen hym theyr offerynges.

C Drayson. Pater n. Ave maria.
Blyssed lorde Ihesu chryste / I do
D thanke the that thou haste wylfulle
to shewe & many est thy selfe to the
the kynge. By the tokenyng of a shynynge
ge sterre: & hath brought them home agayne
in to theyr owne countree by another waye.
I beseeche the good lorde to illumyne the ob-
scure and darkenes of my conscience / by
the lyght of thy grace / that I maye gyue
offre mynne of fervent deuocyon / in seite of
busye and dyligent prayer / and golde of dy-
uine dyleccon / that I maye come to the
Waye of helth. Amen.

The syfth artycle of the masse.

In the preest after that with great
reuerence doth begynne the masse / be-
tweene deacon and subdeacon at the
one syde of the altier: Whiche doth sygnifye
that Ihesus was presented in the temple
vpon the altier of the foueraygne preest /
with great deuocyon and reuerence betwene

ne Ioseph & Mary / and his other frendes.

CPrayson. Pater n̄r. Aue maria.

Blyssed lordē Ihesu chryste / I thanke the that thou hast suffred deuoutly and obedyently thy selfe to be presented i the temple by the soueraygne preeft to the entent that we maye be present in heuē With the father celestyall. Wherfore father celestyall / I do offre accordynge as I am worthy this daye in the masse / Ihesu chryste thy onely sone for all my synes: and praye the that this oblacyon be not loste in me. Amen.

CThe. vi. Artycle of the masse.

Howe the preeft / the deacon and subdeacon do go from the aulter / & the preeft and the deacon do sytte them downe / and the subdeacon doth synge the epystell. This doth sygnifye vnto vs how Ihesus Mary and Ioseph fled out of theyr countre from the face of Herode where they dyd dwell in to Egypte / where Ioseph laboured for them.

CPrayson. Pater n̄r. Aue maria.

Masse.

l.i.

Blyssed lorde Jhesu chryste / I do
D thanke the for thou beyng yonge of
age / Was constrayned to fflye from
Herode out of thy countre i to E gypte and
ges the paynymys / I beseeche the good lorde
that thou wylt gyue me grace / that I may
pacyently contempne all persecucyons / tryb
ulacyons / and false tales and lyes surmy
sed vpon me / to the entent that hereafter I
may be founde a true pylgryme of Jerusa
lem. Amen.

[The. vii. Artycle of the masse.

H We the preest dothe come agayne
to the aukter / Where dyslygently he
doth rede the gospeli. This sygnify
eth howe Jhesus Mary and Joseph / haue
retourned from E gypte in to theyr countre
from whens they fled, by the comaundement
of the holy aungell.

[Orayson. Vater n. Ave maria.

Blyssed lorde Jhesu chryste: I than
D ke the for after that thou had ben. Vi
yeres i E gypte / thou retourned in to
thy cytie of Nazareth / I praye the good lor
de graunt me poore syner to retourne from

my synnes / and so to serche / synde / and holz
be the here in erth / that we be not separate
from hensforth / the one from the other for
euermore. Amen.

¶ The. viii. Artycle of the masse.



Do the preeft after that
he hath red and herde the
gospel: he goth to the myd
des of the aulter and doth
syrge With a hygh voyce
Credo in vnum deum.

This doth sygnifye that mary With great
loye and gladnesse hath / oude her dere sone
Ihesus in the temple amogges the doctours /
and dyd go With her in to Nazareth.

¶ Orayson. Vater nr. Aue maria. Credo.

Wylssed forde Ihesu chryste / I than

De the that thou hast reioysed and co
forted thy heuye mother / in goynge
With her in to Nazareth / and hast al wayes
ben obedyent vnto her / I praye the good
lorde gouerne me al wayes that I may sy
ue after thy comaundementes and those of
the holy church / to the entent that so I may
ge I maye beleue as a good catholyke pers
Masse.

son ought to byleue / in the Whiche I desyre
to lyue and dye euerlastyngly. Amen.

[T]he.iiij. Artycle of the masse.



Doe the preeft With scylz
ce doth make redy / prepare
and offre the sacryfye: and
afterwarde goth to the en
de of the aulter & doth Was
he his hādes. This sygny
fyeth Vnto vs that chryste from the. xii. yer
res of his age Vnto. xxx. yerres / dyd nothyn
ge openly that a man can fynde in Wrytyn
ge. Yet neuertheles he Was not Idle / but at
the. xxx. yerres of his age he Went to Wardes
Jordan / for to be baptysed of saynt Iohā
Baptyste.

[P]rayson. Pater n̄r. Aue maria.

Blyssed lordē Ihesu chryste / I than
Dke & laude the that thou beynge god
almighty / hast gone in the humany
te to Wardes Jordan to be baptysed / to the
entent that our baptysme myght be ordeyn
ned / confirmed / & sanctyfied by the same /
I beseeche the good lord graūt me poore syn
ner: y^t I may so purysfe me i the baptysme

of my cōfessyon & declaryng of my faultes
and synnes/by thyn humble baptyſme all
my synnes maye be pardoned euerlaſtyn
gely. Amen.

CThe .v. Artycle of the maſſe.

HWhe the preeſt doth go to the
myddes of the aulter prayeng
al thoſe that be i heuen to pray
for hym: and than he doth tour
ne hym to wardes the people deſyryng them
alſo to praye for hym. This doth ſygnifye
that chryſte dyd pray for vs in the deſerte or
Wylernes / whā he dyd faſt. xl. dayes and.
xl. nyghtes / and after was tempted of the
cayll ſpyyte and enemy of hell.

CPrayſon. Pater nŕ. Aue maria.

Blyſſed lorde Iheſu chryſte / I do
thanke the that thou beyng ledde by
the inſpyracyon of the holy ghoſt in
to the Wylernes / there dyddeſt faſt. xl. day
es and. xl. nyghtes / and after warde haupn
ge hungre dyde ouercome thyn enemye / I
praye the good lorde graunt me the Vertue
of abſtynence to faſt al wayes from synne /
and to haue thyrſte or deſyre / of the Vertue
Maſſe. l.iii.

of equyte & iustyce / that I maye ouercome
the temptacyon of myne enemyes. Amen.

[The. vi. Article of the masse.

Whe the priest beyng in the myd-
des of the aulter: begynneth to synge
With a hygh voyce the preface / Per
omnia secula seculorum. This doth sygnify
fye that our lord hath preched at his. xxx.
yeres to the people: the holy catholyke sayth
confyrmyng the same by metuaylous my-
racles: to the honour of his father celestyall.

[Orayson. Pater nŕ. Aue maria.

Blyssed lord Ihesu chryste / I do
thake the of the great loue that thou
hast had for our helth / and for the ho-
ly catholyke sayth / Which thou thy self hath
taught and confyrmed by myracles / I besee-
che the good lord graunt me to accomplishe
that that thou hast taught / and to byle-
ue stedfastly in that / Whiche thou hast done
to the entent that so I maye lyue in thy cō-
maundementes / and dye in thy holy sayth.
Amen.

[The. vii. Article of the masse.

Howe after that the preeft hath son-
ge the preeface they do synge Sanctus
Sanctus Sanctus/benedictus qui
Venit in noie domini. This doth sygnifye
howe the humble Ihesus on Palme sonday
dyd humbly come i to Ierusalem syttyng
vpon an Ass: Where the Iewes dyd receyue
hym wth great reuerēce: the chyl dren dyd syn-
ge: bndictus qui Venit osanna in excelsis.

Crayson. Pater n^r. Aue maria.

Blyssed lorde Ihesu chryste / I do
D thanke the that thou haste come vo-
luntaryly in to Ierusalem to thy pas-
syon / syttyng vpon an Ass / I beseeche the
humbly good lorde: that thou wylt so come
to me poore synner / and visyte me by thy
dyuyne grace / to the entent that i body / sou-
le / and in all thyng / I maye be obedyent
vnto the / that thou maye gouerne me for to
go / to be conuersant / to kepe seylence / and
to speke that thyng / that maye be accepta-
ble to thy dyuyne Wyl. Amen.

The secōde parte of the masse: in the whi-
che is declared the passyon of oure lorde
Ihu chryste: & ye shal rede these prayers
& shall haue. xlvi. yeres of pardon.

● **Loorde Ihesu chryste:** I do Worshyppe
the hangynge vpon the crosse and be
ryng vpon thy heed a crowne of thorn
es / I praye the that thy crosse maye deli
uer me from the euill aungell. Amen.

Pater noster. Aue maria.

Loorde Ihesu chryste / I do Worshyp
D the hangynge on the crosse all wou
ded / to whom gall & synegre was
gyuen to drynke / I praye the that thy wor
des maye be remedy to my soule. Amen.

Pater noster. Aue maria.

Loorde Ihesu chryste: I do Worshyppe
D the beynge in the sepulchre: oyned w
myrrour and other good odours / I pray
the that thy death maye be my lyfe. Amen.

Pater noster. Aue maria.

Loorde Ihesu chryste / I do Worshyp
D the descendynge in to hell / and deli
uerynge the prisoners / I praye the do
not suffre me to come there. Amen.

Pater noster. Aue maria.

Loorde Ihesu chryste / I do Worshyp
D the rysynge from dethe / ascendynge
in to heuen / & sittynge on the ryght
hande of god the father almyghty / I praye
the that thou haue pitye of me. Amen.

Pater noster. Aue maria.

Loide Ihesu chryste / good pastoure
and gouernoure / kepe and preserue
the good & iuste men / and make syn-
ners ryghtfull and iuste. Haue mercy of all
faythfull soules departed / and of me poore
synner. Amen.

Pater noster. Aue maria.

Loide Ihesu chryste / I do worshyp
the for the bytternes of thy passyon /
which thou hast suffered on the crosse
& specially at the houre that thy holy soule
departed from thy blyssed body: haue mercy
on my soule / when it shal departe from my
body. Amen.

Pater noster. Aue maria.

The. viii. Artycle of the masse.



After Sanctus /
the preeft begynneth wth
scylence secretly the Ca-
non hauninge the caly-
nes drawen to the altar
that he be not troubled /
and dothe in type hym
felfe very lowde. This doth sygnifye howe
our loide Ihesus with the doore closed / hath
eaten the pascale lambe with his dysciples

Masse.


m. i.

and afterwarde he hath inclyned hym selfe
downe to the grounde / Wasshyng the fete
of his apostelles.

Crayson. Pater n. Ave maria.

Blyssed sorde Ihesu chryste / I do
thanke the for that thou haste in thy
last supper ordeyned thy holy body
to be meate for vs / and thy precyous blode
to be drynke / to the entent that we maye ha
ue al wayes remembraunce of the / I praye
the good sorde illumynate my herte by thy
dypne dyscecyon / to the entent that I desy
re no thyng that maye drawe me to synne
but that all thyng be bytter vnto me / ex
cepte onely the remembraunce of thy blyssed
passyon. Amen.

The. viii. Article of the masse.

 **O**ur the mass after the
fyfte Hemen to / maketh
the croffe. Upon the chal
yce / saythe secrete Wol
des. This doth synnyfy
shewe vnto vs: that our
lorde hath prayed to his father almyghty in
the garthen / the tynes secretly in the nyght.

CDrayson Pater n̄r. Aue maria.

Blyssed lorde Ihesu chryste / I do
thanke the that thou hast wyllēd to
sweete for vs poore synners / water
and blode for drede and fere of deth / I pray
the good lorde for the great payne and an-
guysshe y^t thy herte dyde suffre / deluyet me
from al payne & anguysshe of the herte: and
hele vs bothe in body & soule / and graunte
vs helpe in trybulacyon / consolacyon and
conforte in persecacyon / pytle of our synnes
passed / amēdement of those that be present
proteccion and defence from those that be to
come / to the entent that thy precyous blode
be not lost in vs. Amen.

CThe. xv. Artycle of the masse.

Howe the p̄cest is in his fyrste
Memento / and thā he prayeth
for all his frendes lyuynge / y^t
god may gyue them grace and
mayntayne them i all goodnes. This doeth
signyfy & shewe howe oure lorde Ihesus
was taken in the gathen at the most secreete
tyme of the nyght / prayenge the Jewes to
spare his dyscyples & to do them no hurte.

Masse.

m.ii.

CDrayson. Vater n̄r. Aue maria.
 Blyssed lorde Ihesu chryste / I do
 D thanke the that thou hast suffered thy
 selfe to be taken and boude of the cur
 sed Jewes / and so to be led to the howse of
 Annas: to the entent that thou myght breke
 the bondes of deth / of our synnes / I praye
 the delyuer me from the bondes of myne
 enemyes Vysyble and inuisyble / and Dyr
 bynde the bondes of my conscience / to the
 entent that I so delyuered maye laude and
 prayse the euerlastyngly. Amen.

The .xvi. Artycle of the masse



Doe the p̄cest doth make
 fyve crosses vpon the host
 afore that he do consecrate
 it in sacraments. This doth
 signifye that the thre cryste
 crosses do signifye that the
 re was the pryncypall Iuges examplyn
 ge our lorde to deth / as Annas / Cayphas /
 and Pylate. The other two crosses signifye
 the two pryncypall effusions of blood
 as whā our lord was scourged & crowned.

CDrayson. Vater n̄r. Aue maria.

Blyssed lord Ihesu chryste / I do
O thanke the that at the houre of pryme
thou hast suffred thy selfe to be led to
the wanteyll of the Jewes / before Annas /
Cayphas / & Pylate / Where they haue moe
ked and dyspyfed & reputed the as a sole / I
pray the good lord for the passyon & payne
that thou dyddest suffre there / graunt me pa
cytely to bere al maner of mockyng: dyspy
synges and wronges done to me. Amen.

The. viii. Article of the masse.

Before the pceest maketh cleue his ha
des vpon the aulter as purgfyenge
them. This doth sygnifye how Pyl
late hath dashed his handes afore the Jewes
as knowlegynge hym selfe not culpa
ble of the death of the innocent Ihesu no the
whiche the Jewes dyd seduce hym / for fere
of leasynge of his offyce / & not to be toued
of the Emperoure.

Prayson. Vater ni. Aue maria.

Blyssed lord Ihesu chryste / I do
O thanke the that thou hast suffred thy
selfe to be ledde (as an euyl doer) to
the consistory of Pylate / I praye the good
Masse. in.iii.

lorde ferre me to ascende and go vp to the
consystor and counte of my conscyence / to
the ende that there I maye iuge my faultes
and not those of myne euen chrysten: that is
so I maye haue no nedde to care for the iudg-
ment of men: But that I maye onely besor-
e thy face be founde innocent and not cul-
pable. Amen.

[The. p. viii. A cycle of the masse.

How the preeft taketh the host in his
handes and doth mynyster it. I sayn
ge the chesuble. Vpon his sholdres
doth make hym redy to consecrate and offer
the holy sacrament and body of our lord
This signifyfeth howe after the sentence
of pylate our lord made hym redy to dy
takynge the heauy crosse vpon his blyssed
sholdres / and went ther with to darde the
moumt of Calarye.

[Orayson. Pater n̄r. Ave maria.

Blyssed lorde Ihesu chryste: I thanke
the that thou after the sentence of
deth which pylate gaue of me / was
charged of thy heauy crosse / preparynge thy
selfe to deth wyllynge / I praye the good

o the lord graunt me what my tyme shal come
e / to gyue me wyllyngly in to thy handes to
ruse and dye / to the extent that therby and
at by thy bytter passyon / I may be deliuered
from euerlastyng deeth. Amen.

of
cul **The pyp Artycle of the masse.**

How the preeft what he hath con-
secrate the holy sacrament / he dothe
lyfte the body of our lord on hygh /
afore all the people betwene his two handes
as a medyatoure betwene god the fa-
ther & man. This dothe signifye howe the
son of god was lyfte vp of the Jewes /
trayled vpo the crosse betwene two theues
and of two sortes of people mocked / as of
the Jewes and infydelles.

he **Prayson. Water nt. Ave maria.**

Blyssed lord Ihesu chryste / I than-
ke the that after many paynes and
sorowes suffred here on erth synally
thou was crucifyed and lyfte vp i the ayre
vpo the crosse with great sorowe & payne /
I praye the good lord lyfte my herte vp to
heavenly thynges: & tourne it from all erthly
thyng not necessary for the helth of my soue

ke / to the entent that so I maye crucifye my
spyrite betwene the flesshe and the world
that by desyre I maye rest in the. Amen.

[The .xx. Article of the masse.

H We the preeft after that he hath
lyfte the blyssed body of oure lorde
he doth lyfte the chalyce With the pre
cious blode of god. This dothe sygnifye
howe oure lorde beynge lyfte vp With the
crosse / the Jewes dyd sette it fast so tye
With the body in to the mortayns that all his
woundes and specyally the syue woundes
dyd renne downe With blode abundantly
as a fountayne vpon the erth.

[Prayer. Vnto. Our maria.

Blyssed lorde Ihesu thyfste. Amen

O be the that thou hast suffred thy selfe
to be drawen and nayled vpon the
crosse / for that a man myghte haue compted
all thy members / wherof dyd ysse the abun
dantly thy precious blode vpon the erth /
I pray the good lord graunt me that I may
vse all my power & vertues in thy seruice
and to thy honour and not in synne / to the
entent that all my members maye laude
maye praise euerlastingly. Amen.

¶ The. xxi. Artycle of the masse.



DWe the priest after the
cleuacion doth stande vp
ryght wth his armes spred
abrode / prayenge for the
people. This doth sygnyfy
howe oure lord han-
gyng on the crosse / Was mocked of the Je-
wes and paynymys whiche dyd not knowe
hym. Yet neuertheles he dyd praye for them /
whiche dyd kylle and crucifye hym / as for
simple folkes and infydelles whiche dyde
not knowe what they dyd.

¶ Prayson. Pater nre. Aue maria.

D Myssed lord Ihesu chryste / I do
thanke the that thou haste suffred to
be mocked for me / to the entent that
I maye be honoured and exalted in heuen /
I pray the good lord graunt me by thy dy-
uine grace / that I neuer do erre nor go fro
the crosse of penauce by any temptacyon /
interyoure or exteryoure / the whiche from
hensforth I desyre to take for my synnes /
vnto that tyme that my soule shal be depar-
ted from my body. Amen.

¶ Masse.

¶ n.l.

¶ The. xxi. Article of the masse.



How the preeft after this
dothe make. vii. crosses
vpon the Sacrament.
This sygnyfyeth howe
God hangynge on the
crosse / dyde speke these.
vii. wordes in great so-
rowe and anguysshe of his herte. The fyrst
worde / Father forgyue them / for they can
not tell what they do. The. ii. thou shalt be
with me this daye in paradysse. The. iii. mo-
ther se here thy sone / and to his dyscyples / se
here thy mother. The. iiii. O my god / Why
hast thou forsake me. The. v. I am a thirst
The. vi. all is accomplysshed and ended.
The. vii. father I betake or comende my
soule in to thy handes.

¶ Drayson. Pater n̄r. Ave maria.

Blyssed lorde Ihesu chryste / I do
thanke the for the. vii. wordes that
thou hast for me on the crosse i great
payne & sorowe spoken for the helth of my
soule / I beseeche the good lord by the vertue
of the same wordes: that thou wylt pardon
me of all the offences that I haue done in

my lyfe / and i any of the. vii. deedly synnes:
as pryde / coueytous / enuye / wrath / gloto-
nye / slouth / and lechery / Wherof I do aske
mercy for euermore. Amen.

¶ The. xiiii. Artycle of the masse.

HOWE the preeft beyng in his secon
de Memento / prayeth for the soules
that be departed beyng in purgato-
rye. This doth sygnysie the great darkenes
and scyence that was througout the worl-
de / Whyles that god dyd speke on the crosse
afore that he dyed for our synnes.

¶ Orayson. Patet n̄. Aue maria.

Blyssed lorde Ihesu chryste / I than-
ke the for from the houre of syne vnto
to the houre of noone: the Sonne lost
his clerenes or lyght / and the worlde was
darke: I beseeche the good lorde shed and put
in to my herte cōpassyon of thy payne and
passyon / to the entent that all dygnyties &
ioyes of this worlde and of all creatures /
maye be darke / bytter & dyspleasaunt vnto
me euerlastyngly. Amen.

¶ The. xviii. Artycle of the masse.
Masse. n.ii.

We the Priest after the
Memōto With a hygh Vo
ce dothe synge to the father
celestyall: Pater noster qui
es i celis. This doth sygny
fye that our lorde preparyn
ge hym selfe on the crosse to dye / hath cryed
With a hygh Voce / the heed inclyned / the
eyes closed / the Vysage pale / the Voce soro
Wynge agaynst nature / O father celestyal
in to thy handes I do yelde my soule.

Prayson. Pater nr. Aue maria.

Blyssed lorde Ihesu chryste / I do
thanke the that thou hast suffered for
me poore synner / bytter deth vpon
the crosse / to the entent to delyuer me from
euerlastynge deth / I praye the good lorde
for the bytter passyon that thou hast suffered
on the crosse: and specyally at the houre that
thy holy soule departed from thy blyssed bo
dy / graūt me that in all trybulacyons and
paynes / I may onely conuerte and tourne
me vnto the / and haue mercy of my soule
at the houre of deth. Amen.

The. xxv. Article of the masse.

H We the preeft doth breke the
holy sacramēt in thre partyes
and sayth thre tymes. Agnus
dei qui tollis peccata mūdi mi
serere nobis. This doth sygny
fye howe god hangynge on the crosse / hath
cōuerted and hath had mercy of thre maner
of folkes. That is to say / of the thefe at his
ryght hande: of Longius Whiche dyde perce
the herte of oure lord With a spere / and of
many other of the cōmon people Which we
re there present.

Orayson. Vater nū. Aue maria.

Blyssed lord Ihesu chryste / I do
thake the that thou hangynge on the
crosse / haste suffred thy selfe to be ta
ken downe of synners by great loue / wher
with thy dyuyne hert was inflamed of thy
great mercy / I praye the good lord suffre
thy great mercy to dyscende vpon the mul
titude and ygnorauce of my synnes / to the
entent that my soule may be a conuenient
place of the dyuyne grace here in erth / and
after in the glory. Amen.

The .xxvi. Actycle of the masse.

Massé.

n.iii.

We the preeft brekynge the sacrament doth let one peace fall in to the chalyce. This dothe sygnyfye that Whan the herte of oure lorde Was braste on the crosse / he descended in to hell brekynge the same / and deliuered from thens the patriarches / prophetes / and the auncyent fathers there beynge prysoners.

Prayson. Vater n̄r. Aue maria.

Blyssed lorde Ihesu chryste / I thanke the that incontynent after that thy holy soule Was departed from thy body / thou dyddest descende in to hell / there deliuerynge the auncyent fathers whiche Were there present / I praye the good lorde descende by thy great mercy & deliuer from purgatorie: the soules of my father and mother & of all my frendes / Where I am bounde to pray for them / to the entent that We & they maye laude and prayse the cuerlastynge. Amen.

The. xxvii. Artycle of the masse.

We the preeft dothe take the pape holdynge the sacramēt a lytell space in his handes / and after doth lay it downe vpo the aulter. This doth sygny

fyfth chryfte a lytel Whyle after his deeth
Was taken downe from the crosse / & layed
before the lappe of our lady his blyssed mo/
ther there present & Very pensyfe & dolent.

CDrayson. Water nī. Aue maria.

Blyssed lorde Ihesu chryste / I than
ke the that at the houre of Vespres or
Euensonge thou Was in the armes
of Ioseph deposid and taken downe from
the crosse / in the presence of thy dere mother
and layed before her / I pray the good lorde
graunt me to ascende euery day the steppes
of Vertues and to do no more synne / for the
Whiche thou hast ben crucyfied: to the entēt
that I maye receyue the in myne armes of
loue and dyleccyon / that it maye please the
to dwell With me & I With the cuerlastyng
ly. Amen.

CThe. pp. Vill. Article of the masse.

¶ We the preest doth take the blyssed
sacrament With both his handes / re/
uerently receyuyng it. This dothe
sygnysye howe god Was reuerently put in
the sepulchre / betwixt the hādes of Ioseph
and Nycodemus: after which heuryngs and

for we whiche our lady & other his frendes
there had shewed and made afore that they
dyde let hym departe from them.

Crayson. Water n. Ave maria.

Blyssed lord god / I do thanke the
A for at the houre of coplyne / thou hast
suffred thy self to be buryed & wonne
or wrapped in a whyte and clene cloth: and
to be oyned with precyous atomatike / I
pray the good lord graunt me to oyn the
with clene lyfe & deuoute prayers / to wrap
the in a whyte cloth by pure and clene thou
ghtes / to bere the in myne armes by good
workes and humyltye / and to burye the in
my herte by redfast remembraunce of thy
bytter passyon / to the ende that in glory I
maye be resuscytate. Amen.

Here begynneth the thyrd parte of
the masse / of the glorious resurreccy
on of our lord Ihesu chryste / in the
whiche the blyssed soule of our lord was
templysshed with great ioy / and also mary
the mother of god. For as the doctoures do
wyte / she was so trauallyed on good
frydaye for the unutterable passyon of her
deare son / y^e she was borne some halfe daye

Wherfore she dyd loke and tary for the resur
reccyon of her blyssed sone / prayenge thus.
O father celestyall I knowe Well that the
tyme is now nere: that he shuld resuscytate
hym selfe from dethe / Wherfore resuscytate
hym now at this tyme. O my dere sone I
haue seen the all redy wounded longe ago.
O yf I myght se the now resuscytate from
deth & glorified i body. O my dre son thou
hast ofte tymes tolde that on the thyrde day
thou wold ryse fro deth / & now it draweth
nere. Mary thus prayenge / as the sondaye
at mydnyghte her dere sone dyde ryse from
deth / and dyde reioyse & make glad his mo
ther afore all other / Wherfore ye shall saye
in the honour of her this prayer folowynge.

Who that sayth this prayer With re
pentaunce of his synnes / shall me
ryte. lxxxv. A. yerres of pardon.

O Lorde Ihesu chryste / I praye the for
the loue of that ioye whiche thy mo
ther had / Whan thou dyddest appere
to her in the holy nyghte of Ester / And for
that ioye that she had / Whan she dyde se the
glorified With the dyuine clerenesse / that
thou wylt illumynate me With the. Virgyn
Masse. o.i.

tes of the holy ghoſt / to the entent that all the
dayes of my lyfe I maye accompliſſhe thy
dyuine wyll: Whiche doth lyue and reygne
euerlaſtyngly. Amen.

[T]he. xxix. Article of the maſſe.

[I]n the preeſt dothe take all
that is within the chalyce and
dothe empye it & leue it open.
This doth ſygnifye how our
lorde on the thyrde daye / dyd ryſe from deth
and left the ſepulchre empye and open / and
dyd fyrſte appere to his heuy mother: & than
afterwarde to his other frendes.

[P]rayſon. Water nē. Aue maria.

Blyſſed lorde I thāke the that thou
haſte broken the bondes of deth / and
areſynge thy holy body from deth /
haſt gloryfied the ſame by the.iiii. Vertues
of the claryte or clerenes / I praye the good
lorde graūt me to ryſe in my ſoule from the
deth of synne / to the entent that from hence
forth I maye walke in the waye of reaſon
that I do not ſerche ne taſte any other thyng
ge / but that which ſhall dure euerlaſtyngly
in heuen. Amen.

¶ The. xxx. Article of the masse.

How the preeft cometh With the chalice towarde the ende of the aulter takynge wyne for the percepcyon.

This doth syghnyfy howe our lord after that he was rysen from deth / dyd appere to his dyscyples eatynge With them fysshes roasted: the which they had taken by the comaundement of god.

¶ Orayson. Vater n̄r. Aue maria.

Blyssed lord Ihesu chryste / I do thanke the that after thy resurreccyon / thou hast appered to thy dyscyples in eatynge With them naturall meate: I praye the good lord noryshe me here in erthe With the breade of the holy scripture / to the entent that after this tyme I may be parte taker of the heuenly and pardurable refeccon. Amen.

¶ The. xxxi. Article of the masse.

How the preeft in the myddes of the aulter doth tourne hym i dysiounynge and takynge his handes a son & he sayth / Dominus Vobiscum. This doth
Masse. o. ii.

sygnysye howe our lorde after that he was
rysen from deth / dyd appere & shewe hym
selfe amonges his dyscyples sayenge / Pax
Vobis / that is to saye / peace be with you /
shewynge his handes & fete persed through.

Crayson. Pater n̄r. Aue maria.

Blyssed lord I thanke the that thou
hast appered to thy dyscyples / there
where they were with the gates fast
shutte to them / and hast shewed amonges
them thy fyue woundes / I praye the good
lorde shutte and close faste the locke of my
fyue wyttes interpoure & exterpoure from
all tēptacyons / that I maye be within illu
myne with the lyght of thy dyuine grace
euerlastyngly. Amen.

The. xxxii. Artycle of the masse.



Howe the p̄cest doth toune
ne hym sayeng / Ite missa
est / that is to saye in a ma
ner / go ye the mysterye of
the masse is done. This sy
gnysyeth howe god afore
that he dyd ascende in to heuen / he cōmaun
ded to his dyscyples / to go p̄che sayenge /

Go throughe all the Worlde and preche the
holy gospel to all creatures. And he y^t doth
byleue and is baptyfed / he shall be saued.

C Drayson. Pater n^r. Aue maria.

Blyssed lorde I do thanke the that
By the prechynge of thyne apostell:is
hast called vs beyng in fyddelles / to
the holy catholyke fayth / to the ende that al
those that shuld byleue in the on erth: shuld
haue the fruycon of the after warde in heu
nen / I pray the good lorde graunt me to by
leue in herte faythfully / With my mouthe
truely / and by my workes fruytfully / that
so I maye ~~be~~ salutarly / and lyue pardon
ably. Amen.

C The. xxxiii. Artycle of the masse.

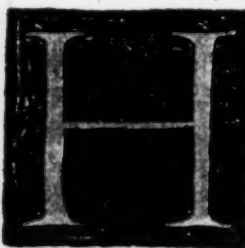


De the preest / When he
hath sayd and red all: he gy
ueth the benedycion vpon
all those that be there preset
& than he dothe tourne hym
from the people retournyn
ge thither from whens he came. This doth
sygnysie that after that the sone of god had
accomplished all thyng after the wyll of
Masse. o.iii.

god his father / he gaue his benedyccyon to
all those that were vpon the mount of Oly
uete / and dyd ascende i to heuen where he doth
syt on the ryght hande of god his father.

Crayson. Vater n̄r. Aue maria.

Blyssed lord I thanke the that af
ter that thou had accomplisshed all
thyng in erth / after the wyll of the
father celestyall for the helth and profyte of
vs / thou dydest ascende in to heuen / I pray
the good lord drawe my herte to the in heu
en / to the entent that onely I maye loue &
ferche the i erth / and that here beyng in erth
I maye be alwayes with the by desyre in
heuen / where I maye se the syttinge on the
ryght hande of thy father. Amen.



Here endeth the seconde
boke of the masse / treat
tyng of the lyfe / passy
on / and resurreccyon of
our lord Ihesu chryste /
in the whiche every good
catholyke person maye
be in his deuocyon occupied / and specyally
in the masse tyme. For as doctours do wy
te there be. xlii. Vertues in remembryng the

lyfe and passyon of our lord.

The fyrste Vertue is / that the synner ofte tymes is conuerted therby / from his euyl & peruerse lyuynge to good and holy lyuynge so that god graunt hym repentaunce of his synnes / true confessyon and penaunce aforesaid his deeth.

The seconde Vertue is / that the remembrance of the passyon of our lord is a meyn dyceyne agaynst the temptacyon of the deuyl. For howe great soeuer the temptacyon be / yf the man remembre cordyally the passyon of oure lord / tournynge his eyes deuoutly vpon the crosse of god / he shal be delyuered from the temptacyon.

The thyrde Vertue is / that our lord wyl make a sure and a stedfaste peace betwene the synner and his father celestyall.

The fourth Vertue is / that all trybulacions: aduersytes / syckenes / dyseases / displeasures / and temptacyons / shall be easye and lyght for that man to bere / whiche doth remembre the passyon of our lord. For saynt Gregorye sayth / there is no grefe / dysease / nor displeasure / but we may lyghtly bayn quyshe it / yf we do remembre deuoutly the passyon of our lord.

The fyfthe Vertue is / that suche a person

hath more knowlege of god What his Wyll
is to be done or not to be done / thā the other.

The sypte Vertue is / that our lord gy-
ueth deuocyon to suche men and doth exalte
theyr prayer. And therfore Whan the man
is dye of deuocyon / he shall tourne hym sel-
fe to the passyon of our lord Where he shall
fynde swetes and abundaunt deuocyon /
And also Whā any man wyll praye to our
lord for any thyng / be it for hym selfe or
for any other guycke or deed / he shall occu-
pye hym selfe fyrste in one of the attyckes of
the passyon of our lord: Wherin he hath the
most deuocyon: and in suche medytacyon he
shall praye / and Without doubte yf the thyng
ge that he dothe desire be to the helth of his
soule / he shall obteyne it or elles a better.

The seuenth Vertue is / as saynt Bernar-
de sayth / that god is present & nere to hym
that doth remembre his passyon / and so oft
as the man doth draue his breth and dothe
take it of the ayre / so ofte dothe he receyue a
specyall grace in his soule.

The eyght Vertue / is that the man in re-
membrynge hertely the passyon of our lord
de / maye obteyne more grace than yf all the
holy churches / or all the men in the worlde
shulde praye for hym.

not. 416
day 9

The nynt^h Vertue is / that the remem/
braunce & medytacyon of oure lord Ihesu
chryste / doth passe and surmount all other
corporall operacyōs / and is acceptable vnto
to god aboue all thynges / after that man
hath done true penaunce for his synes. For
as Albertus magnus doth wyte / it is bet/
ter for man to remembre one poynte of the ^{good to}
passyon of our lord / than to fast an hole ye^{meditat}
re breade and Water: or to scourge hym selfe
till he make the blode renne out / or to saye
the hofe psalter.

The tenth Vertue is / that the herte and
feruent medytacyon of the passyon of oure
lord is more profytable to man / than yf our
lady and all the sayntes in heuen dyd pray
for hym that is to vnderstande accordynge
and after the dygnyte of the passyon of god
For in the prayer of sayntes dothe not consy
syse our helth: as in the passyon of our lord
de Ihesu chryste.

The eleuenth Vertue is / y^t the man whi
che hath lost & myspent his yonge age / may
reouer that whiche he hath lost and consur
med / yf deuoutly and hertely he occupy and
exerceyse hym selfe with the passyon of god:
So that in shorte space he maye obteyne as
great rewarde of god / as another in longe

Masse.

p.i.

tyme Whiche doth not occupye hym selfe in
the passyon of god.

The twelfth Vertue is / that god shall
ayde and conforte suche a man in the houre
of deth / & shall not departe from hym vnto
he come to a good ende / & sauely be brought
to euerlastynge lyfe. To the Whiche the fa-
ther / the sone / and the holy ghoft brynge vs
all. Amen.

Here begynneth the thyrde booke / contey-
nyng & shewynge howe a man shall
confesse hym and prepare hym selfe
to receyue the holy and blyssed
Sacrament / and what he
shall rede than.

The prologue.

Ego sū panis vitæ q̄ de
celo descēdit: si q̄s mādu-
cauerit ex hoc pane / vi-
uet ieternū. Johis sexto

In the Whiche wordes our lord doth rese-
ble hym selfe to breade sayenge. I am the ly-
uynge breade / he that doth eate of this brea-
de shall lyue euerlastyngly / not that this
breade after the consecracyon doth lyue / but

in
le
to
he
a
this breade is conuerted in to lyuely flesshe
and blode / albeit that it doth resemble and
appere lyke breade / And that for foure rea-
sons.

Fyrste / for the breade noryssheth the man
more than any other meate / so also the holy
Sacrament doth noryssh the soule of man
aboue all thyng / for a thyng is full whā
there can no more enter therein. The soule of
man is of so great importaunce: that no crea-
ture in heuen nor in erth can or maye fylle it /
but god onely whiche hath made and four-
med it. This ye maye consyde / for albeit p^r
man shuld haue al the ioye & all the goodes
of the worlde / yet wolde he more haue and
desyre / as those that haue a thousande pou-
des / wolde yet haue .x. thousande / and those
that haue .x. thousande / wolde haue .xx.
thousande . And therfore the herte of man
is neuer content / haue he neuer so moche ex-
cepte that he haue god in his soule / for he is
so great that he onely can fylle satysfye and
content it. And therfore they do erre whiche
do saye / yf I had suche a thyng I shuld be
content. O man / yf thou haddest all the
worlde as kynge Alexandre had / yf thou
haue not our lord Ihesu chryste in thy herte
yet shall thou not be content. For as saynt

Masse.

p.ii.

Austyn sayth. O good lordc thou hast made
Us after thy dyuine Image & lykenes.
And therefore our herte is not content tyll it
come vnto the / my herte maye be occupied
With & in all thynges / but thou onely good
lordc maye remplysshe and fylle it.

Secondaryly / oure lordc dothe resemble
hym selfe to breade / for naturallly a mā can
not lyue Without breade / and breade dothe
fortysye the herte and gyueth lyfe to man /
So spyrytuallly the man can not lyue in the
soule / Without vsynge and receyvyng re
uerently the holy sacrament / For by recey
vyng reuerently the holy sacrament / a mā
doth not onely lyue but also he is preserued
here in erth / in Vertue / i prosperyte / in grace
and also hereafter in heuen in ioye / Whiche
god hym selfe hath promysed vs sayenge /
He that dothe eate of this breade shall lyue
euerlastyngly..

Thyrdly: albeit that the breade is necessa
ry for man as concernynge the body / yet ne
uertheles it is very euyl & dangerous eaten
in foure maners. So is it also of the holy sa
crament Whiche is the breade of the soule.

Fyrste / the breade eaten in angre & With
impacyence / bryngeth & causeth great dys
ease and sykenes to the man: for the naturall

hete of the man Whiche dothe consume and
dysgest the meate / doth apply & gyue it selfe
to the angre and impacientyes / and not to
the meate. So is it also With them that re-
ceyue the holy sacrament beyng in malycie
& enuye: for theyr synnes wherof they be cō-
fessed / be not pardoned and forgyuen them
And as saynt Ambrose wyrteth / the man
receyueth of god suche pardon of his synes /
as he gyueth and pardoneth his neyghbour
and euen chrysten / for suche persones do set
theyr myndes more to dystroye theyr ene-
mies / than to serue god.

Secōdaryly / he that dothe eate the breade
or meate Whiche is not well hādled / dressed
or apoynted / shall fynde it Very Vnholso-
me. So is it also With them that do receyue
the holy sacrament / Without a feruent pre-
paracyon of deuocyon / as of contricyon &
confessyon Which be necessary for the man.
For as saynt Paule saythe / the man shall
prouehym selfe fyrste / that is to saye howe
he is dysposed in his conscience / afore that
he receyue the holy sacrament / and than he
shall go there.

Thyrdly / it is Very Vnholosome to take
and eate to moche of brede or of mete: for all
fyllynge and excesse & specyally of breade
Masse.

is euyl as the Pherycyens do saye. So is it
also of the holy sacrament / that is to saye /
Whan the man wyll enquire further and
knowe more thā it doth belonge vnto hym
Where it is comaunded vnto hym to knowe
or to bylcue / he doth fall in a great dyscase
and syckenes in his soule as the Heretykes
Whiche bylcue not in the holy sacrament
cause that it is aboue theyr vnderstandynge
the Whiche (as Salomon sayth) be spoy
led of grace and of glory hereafter in heuen.
For as saynt Bonauenture sayth / there be
xiii. mysteryes hyd and closed in the sacra
ment Which do surmount and passe all our
vnderstandynge.

Fourthly / the breade or meate is not holy
some yf that the man do slepe incontynent
after that he haue taken it / for thereby do pro
cede and come feuers and other dyscases as
Alycene sayth. So is it also of the holy sac
rament / that is to saye / Whan the man af
ter that he hath receyued the holy sacrament
dothe fall incontynent agayne in to deedly
synne / so that he doth not kepe the grace of
the holy sacrament / he doth leaue all his ver
tues by hym done / and his soule is deed as fo
re god. And so longe as he is yet in synne /
so longe he is in dampnacyon of his soule.

Therfore saynt Iohan Euangelyste sayeth
be Well Ware that thou do not leaſe that / y^e
thou haſt done / to the ende that thou maye
receyue a great rewarde in heuen.

Fourthly / Wherefore our lord doth reſem
ble hym ſelfe to breade is / that in all maner
that the naturall breade is apoynted and la
boured for the proſp̄te of the body / ſo is alſo
the luyngge breade ſpyritually apoynted /
in the holy ſacrament.

Fyrſte / for to ſawe the corne fructefully
a man muſte take the tyme conuenient for
the ſame / as the laſt parte of the yere. This
doth ſp̄gnyſichowde our lord had made hym
ſelfe man / in the laſte age of this worlde /
Whan it had dured. D. M. L. xcij. yeres.

Secondarily / By the ſede caſte in to the
erth / We Vnderſtande the humanitye of our
lorde buried and couerte in erth.

Thyrdly / By the erth in the Whiche the ſe
de was caſte / We Vnderſtande the blyſſed
body of oure lady / in the Whiche oure lord
hath reſted.

Fourthly / the erth ought to be donged y^e
it may be fertyll / and yet alwayes it is eſte
med as no thyng worth. We Vnderſtande
by this the parfounde humylyte of the blyſſ
ſed vyrgyne mary / the Whiche dyd not repu

te and esteeme her selfe to be the Worthy ser-
uaunt of our lord god.

Fyftly / the erth muste be laboured and
toured. This doth sygnifye howe mary
was toured by consent to receyue the sone
of god in her Virgynall wombe.

Sixtly / there is a seruaunt that doth le-
de and guyde the horses tournynge the erth.
This doth sygnifye the aungell Gabryell
beryng the message / and dysprynge her
consent.

Seuently / the erth oughte to be moyste
With the rayne celestyall / for other wyse the
corne wolde not sprynge and come forth of
the grounde / Whiche doth sygnifye the holy
ghost descended from heuen / makynge the
blyssed Virgyne mary apte and mete to be
the mother of the sone of god / and she to be
stylle a Virgyne.

Eyghtly / the corne is couered vnder the
erth that a man can not se it. This doth sy-
gnifye the meruaylous concepyon of our
lord / by the which the humanitye was vny-
ed With the deyte / the Whiche thyng howe
it was done / it doth passe the vnderstandyn-
ge of all creatures.

Nynthly / after that the corne hath ben a
longe space in the erth / and that it is ripe /

It is cut & layed on the ground. This doth
sygnysye how after that our lord had rested
nyne monethes in the wombe of our lady/
he was borne lyenge vpon the colde erth.

Tenthly / Whan the corne hath rested a
lytell vpon the ground / it is taken vp &
bounde togyther. This doth sygnysye how
our lady dyd take vp her dere sone from the
ground / byndynge his membres in poore
fynnen clothes.

Eleuenthy / after that the corne is so bou
de / it is layde in the grange or barne. This
doth sygnysye how our lady dyd laye her
chylde in the crybbe of an Oxe stall: betwe
ne an Oxe and an Ass.

Twelfthly / Whan the corne hath ben a
certayne space in the grange or barne / and
that the man wyl vse it to his profyte / it is
taken & caste downe from the moode to be
thraashed. This doth sygnysye how after
that our lord had rested. xxxiii. yerres / he
was taken from the company of his dysce
ples by the Jewes / who caste hym downe
to the erth.

The. xiii. the corne is thraashed and all to
bette on euery syde hygh & lowe. This doth
sygnysye how the Jewes dyde caste hym
downe in ofte cruelly before them / betynge

Ass.

q. i.

and scourginge hym / hygh and lowe: afore
and behynde and on every syde / those that
were the seruantes of Pylate & the Jewes.

The. viii. a man doth cense it and caste
it in the fan from one syde to another. This
sygnyfyeth howe Ihesus was sent
and ledde from Annas to Cayphas / from
Cayphas to Pylate / from Pylate to Herode / and agayne from Herode to Pylate / as
from one Iuge to another.

The. xv. the corne is gronne and broken
so y^t there is no parte therof left hole. This
doth sygnyfy howe our lorde beyng bounde
to a pyllar / was so sore bette / scourged &
wounded / that from the toppe of his heed
vnto the soles of his fete was not one place
lefte hole. The two heuie stones of the
myll / were the Jewes and Romaynes / as
the seruantes and sergantes of Pylate.

The. xvi. the corne thus broken is cysted
& caused to passe through the cyue / whiche
is full of lytell holes. This doth sygnyfy
howe Ihesus after that he was scourged
was crowned with a crown of thorne / the
whiche dyd make many holles in his blyss
sed heed wherof dyd renne downe his blyss
sed bloode abundantly.

The. xvii. the swete flosse or mele / is

mynged or mypte / With daughe or so we
paste. This dothe sygnifye howe pylate
hath gyuen and mypte the bytter sentence
of deeth / With the humanitye of oure lord
Ihesu chryste.

¶ The. p viii. the breade thus mypte & ma-
de / it is couered With a cloth. This doth sy-
gnifye howe after the sentence gyuen by
pylate / the Jewes dyd cloth our lord a-
gayne With his owne clothes.

¶ The. p ix. the breade begynneth to ascen-
de & ryse. This doth sygnifye howe / wete
Ihesus charged With the heuie crosse / dyd
ascende vp to the mount of Caluerye.

¶ The. p x. the ouen is prepared for to bake
the breade. This doth sygnifye that the Je-
wes dyd prepare the crosse / for to crucifye
our lord vpon the same.

¶ The. p xi. the fyre is put in to the ouen /
wher With it is made hotte. This dothe sy-
gnifye the breennyng & feruent loue / wher
With the herte of our lord was kyndled &
set on fyre for to saue mankynde.

¶ The. p xii. the cooles & asshes be drawen
out of the ouen & the ouen made cleane. This
doth sygnifye howe our lord ones agayne
was spoyled of his robes by the Jewes / &
was lefte all naked.

Mass.

q. ii.

The. xxiii. the breade is put in to the ouen
to be baked. This doth sygnysie that the Je
wes dyd cast our lorde vpon the crosse and
there dyd fasten and nayle hym With great
nayles.

The. xxiiii. than the ouen is iust stopped
that there go none ayre forth of it. This
dothe sygnysie that the sonne was darke &
stopped from his syghte at the deth of our
lorde Ihesu chryste.

Fynally whan the breade is well baked
it is drawen out of the ouen. This doth sy
gnysie howe after that our lorde was wel
dried and baked With the hete of the sonne
he was taken downe from the crosse. And
as a man doth shytt a locke vpon the breades
so was the body of our lorde buried ahyte
fast and kepte / and the thyrde daye dyd ryse
from deth. All this done / the breade is perfe
te / wherof our lorde Ihesu chryste doth spe
ke sayenge. I am the luyngge breade descen
ded from heuen: all those that do cate of this
breade shall lyue euerslastyngly. And what is
so swete to here in the eies of synners. Our
lorde doth moue & exorte vs poore synners
spoyled and boyde of all Vertues / to recep
ue his blyssed body for the meate and refect
cyon of our soule. But A good lorde man

maye say / What am I that wolde presume
to receyue the: for neyther heuen nor erth can
not cōprehende the / and shall I receyue the.
A good lorde / howe shall I be so bolde as
to receyue the / Whiche hath done no maner
of good afore thy face / but ofte tymes haue
griued and offended thy dyuynyte. The ho
ly aungelles tremble for fere in thy presence
and the iust men fere and doubt thy power:
and yet exhorteth and moueth me to recey
ue the. A most benygne lord Ihesu yf thou
haddest not spoken this / Who wolde byleue
it. yf thou haddest not cōmaūded this / Who
wolde haue ben so bolde as to do it. Noe the
iust and good man was an hondreth yeres
in preparynge a shyppe to saue eyght perso
nes. And howe myght I prepare my selfe
in so lyttell space to receyue the / Whiche hast
made heuen / erth and all creatures. Moyses
thy faythfull seruaunt and frende / made a
tabernacle of precyous wode couered with
golde / for to put in the tables of thy .x. cō
maūdemētes / and I an vnclene creature
shuld I presume to receyue the: Whiche hath
made all lawes & all creatures. Salomon
the prudent kynge was. vii. yeres i makyn
ge a precyous temple for to honour & wor
shipp the there / & there dyd offre thousandes

Masses.

q.iii.

of offtynges / and I a poore synner howe
shall I be so bolde as to receyue the in my
soule / Whiche hath not occupped my selfe de
uoutly one houre of this daye. A good lord
What great dyllygence haue they gyuen in
the olde testament for to please the / & howe
lytell haue I trauayled and busyed me to
receyue the Worthely. There is great dyffere
ce betwene the tabernacle of Moyses with
the relyques / and thy blyssed body. If they
haue shewed suche deuocyon afore the arch
or tabernacle of the testament / moche more
shulde I prepare my selfe to receyue the blyss
ed body of our lord Ihesu chryste in the ho
ly sacrament. O father of heuen albeit that
I shulde be a thousande yeres in preparyn
ge my selfe / and that I shuld haue the holy
nes of all sayntes: the charyte of all angelles
and archangelles / the desyre of all iust per
nes / yet neuertheles I knowlege my selfe
vniworthy to receyue thy onely sone Ihesu
chryste in the holy sacrament. O man this
thou shalt vnderstande after the dygnyte of
the holy sacrament / for there is no person ne
creature in heuen so holy / nor in erth so iust
that myght Worthely receyue it. But thou
shalt vnderstande and knowe for to cōforte
the / that Whan the man dothe prepare hym

selfe to it by true cōtrycyon and confessyon
that god doth not regarde what he is or hath
ben / but onely doth se & regarde yf he wold
be better thā he is / for god doth than forget
all his synnes / and doth molyfye hym selfe
by the holy sacrament. And therfore the mā
shall proue and serche his cōscyence in these
thre poyntes.

Fyrste / yf his cōscyence doth moue and
pycke hym in any of the deedly synnes.

Secondaryly / yf his wyl be vnyed and
iorned to the wyl of god / so that all thyn /
ghe do please hym whiche doth please god / &
that all thynge do dysplease hym / whiche
doth dysplease god.

Thyrdly / yf the man do fynde in hym sel
fe that charyie & the loue of god is augmen
ted by the holy sacrament / and that the fere
of god is not dymynysshed. In these poyntes
the man shall exāmyne hym selfe. And
yf he fynde that by oft tymes goynge to the
holy sacrament / the loue of god is not fer
uent and quicke in hym / and the fere of god
is dymynysshed / than by humyltye he shall
refrayne and shall not go so ofte. For the ly
fe of one man is the deth of another / but yf
he fynde that the loue of god is more feruēt
and quicke in hym by reason of the same /

and that the fere of god doth encrease rather
than dymynysshē / he shall ofte tymes go to
the holy sacrament after the counceyll of a
good cōfessoure and ghostly father. For the
desyre of god is / that he maye dwell in the
herte of man: and by the same habytacyon
or presence of the holy sacrament / the man
doth drawe hym selfe from transytory thynges
/ & doth delyte in heuently thynges. And
by his holy body / ours is renewed / & with
it is vnyed and ioyned: so that all thyng is
ours whiche belongeth vnto hym / so that
his herte and ours is all one: our body is his
our wyttes be his / our power / and all our
membres be vnyed with god by the holy sa-
crament: Wherefore he doth speke by the pro-
phete Dauid. I haue spoken: & mynys-
tynges and all togyther mynys-
tynges of heuen /
For the soule of man is so vnyed with god
by the holy sacrament that all the aūgellys
Cherubynes ne Seraphynes can not syn-
de any dyfference betwene the two: for where
they do moue the soule / they do also they do
moue god. There was neuer thyng so vny-
ed as god is with the soule of man / for he is
nearer and more vnyed / than the soule and
the body / whiche do make a man. This we
may conspye by many sayntes and persyne

men Whiche haue suffered great paynes / put
mysshementes / and tourmētes of tyrantes
Into deith / that theyr bodyes dyde departe
from theyr soules. Yet these tyrantes could
wene separate god from theyr soules With
all theyr tourmēt. This Vnion is greater
than yf a droppe of Water Were put in to a
great tonne full of Wyne / the Which droppe
of Water shall be incontynent conuerted in
to Wyne. And therefore man yf thou Wylte
procede from Vertue to Vertue / from grace
to grace / from charyte to charyte / from desyre
to desyre / from the lyght of grace to the
lyght of glory / and to come to the perfeccyon
of good woikes / exerceyse thy selfe in the
passyon of our lorde and go oft tymes true
tenderly and Worthely to the holy sacrament.
For there is nothyng that doth quyen the
Waters so moche / nor that doth illumynate
the heart With deuocyon / nor that doth lyfte
vp the man so moche to hygh contemplaty
on / as to receyue the body of our lorde / and
receyue his passyon. A man yf thou Wylt
also be perfectly pouerged from synne / enric
hed in Vertues / hyghly illumynate in the
holy scripture / boldly Daynquyshe thyne
enemyes / be comforted in all paynes and try
bulacyons / lyue deuoutly in erth / feruently

Wasse.

l.i.

be embraced in thy herte / to wepe sweetely in
thy prayers / oft tymes to be illumynate in
thy desyres to be ferme and stedfast / to con-
tinue in good operacyons / to be repley-
shed and fulfylled with spyrituall ioyes
to be drawen to heuently thynges. to know
that thyng that god hath hydd and kept
darke / to dye wysely / & to lyue euerlastyng-
ly with god / exerceyse thy selfe here with
with god in the holy sacrament and his hor-
ter passyon. For the man myght with such
and so great medytacyon / desyre / and with
such loue and deuocyon receyue the holy sa-
crament. that from the lowest throne of an-
gelles he shulde be set in the hyghest. For god
doth not promyse nor also reward the man
in heuen / after the multytude of his good
workes / but also after the greatnes of his
desyre & loue. Therefore many do erre which
do withdrawe them selfe in the holy sa-
crament sayenge. I woroe very oft tymes
go to receyue the holy sacrament / but I haue
no spyrituall rycheffe in me / that is to saye
vertues wherewith honestly and competen-
tly I maye aume my soule for to receyue the
great kynge beyng present in the sacrament
The other do say / I haue nat in me the wa-
ter of teares for to cleanse and washe my co

penyence from all fylth and synne. Other do
say / I haue no feruent deuocyon i my pray
ers / but I am colde / feble / and slouthfull
to warde god. And so they wyll tary vntyl
they be ryche in Vertues: and that they ha
ue abundaunce of teares and feruent deuoc
yon: as they were assured therby to receyue
god worthely i the holy sacramēt. A poore
man there be many Turkes / Sarazynes / &
Infydelles / whiche haue done many ver
uous dedes & haue great deuocyon in theyr
sacrifice: yet neuertheles they do consyste &
be in dampnacyon of theyr soules. It is not
that that god doth serche. Our lord Ihesu
crist doth desyre and demaunde of vs: that
we after our poore power prepare our selfe
by trewe confessyon / repentaunce / and con
fession and ferme purpose neuer to retourne
more to synne. In this we do prepare our
soules. And yf our lord god gyue vs this gra
ce / than we shall tourne vs to deuocyon &
to the teares of our eyes. And yf we can not
do it / we shall comyt it to god: and shall not
therefore leue and refrayne to go to the holy
sacrament / specially yf thy herte greatly de
syre it. That suche people do erre / I wyll
shewe you by thre reasons.

Exyste / it shulde be great foly & madnes
Masle.

for a poore man beyng clothed in ryche and
precyous apparell / to demaunde and begge
of a ryche kynge / but it shulde be better that
he shuld come lyke a poore man shewynge
his pouertie and so demaundynge rycheffes.
So do the poore people that do sytte at the
churche doores / shewynge to the ryche men
theyr nakednes and pouertie: and therby the
ryche people be moued with pytie. So also
shall we do: shewynge our nakednes of ver-
tures / howe feble so euer we be / howe colde
and slowe in deuocyon / howe indyferent
in wordes inclyned to all synne. These sancti-
tes & other lyke shewynge to god the kynge of
Ierusalem / he wyll ayde and helpe
vs in our pouertie with the treasure of
his dyuine grace / and shall haue mercy of
vs in lyke wyse as he dyd to the woman of
Canane / the whiche humbly dyd demaunde
and desyre to eate with the lytell dogges
the crommes & lytell peeces of breade / that
dyd fall from the table. And because that
she dyd not repute her selfe worthy to recey-
ue a great grace / god dyd graunt her that /
that she dyd demaunde / no and yf she had
desyred a greater thyng. And this is that /
wherof he doth speke by the prophet Dauid
The poore shall eate & shall be fylled / and

those that do serche god shall prayse & laude hym / & theyr herte shall lyue With god euer fastyngly. In this ye maye consydre two thynges.

Fyrste / god is the meate of the poore / in the soule.

Secondaryly / that they shall eate vnto they be full. And bycause that that is impossible so longe as we be here in erth / vnto y^e we come to heuen Where we shall be fylled. Therefore all deuoute persones shall dyspose them selfe for to go ofte tymes to the holy Sacrament. For as saynt Gregoires saythe / there is great dyfference betwene spyrytuall meate & carnall meate. For the man maye take so moche of carnall meate or ioye / that he shall be wery therewith. But of spyrytus all meate or ioye / the man can not take so moche that he wyll be wery therewith / for the more that he dothe take therof / the more he doth demaunde and desyre. And of this it is spoken in Ecclesiastico: sayeng. Those that do eate me shall haue hunger. Wherefore he that wyll go to receyue the Sacrament. Worthely / he shall do that is in hym / & then he shall comyt hym selfe to god / which wyll fulfyll that that doth lacke in the mā. The other do cōplayne and saye / that they haue

Mass.

r. iiii.

not the Water of teares for to Wasshe theyr
cōscyēce / for the which thyng they do restra
ne to go to the holy sacrament / in depreuy
ge theyr soule from moche fruyte. These per
sones do lyke soles / Whiche Wyl not go to
the fountayne for to haue Water : but With
theyr pottes full. And shulde it not be more
prospitable to go to the fountayne With an
pye Vesselles / and to take of the Water
moche as shall suffyse them. This fountay
ne is our lorde Ihesu chryste hyd in the holy
sacrament / & redy With his dymme graci
to gyue abundauntly to all persones / as he
dyd speke to the Woman standynge at the
Well. He that doth drynke of that Water
I. Wyl gyue hym he shall neuer haue thyr
ste / but in hym shall spryng and come forth
a lyuynge fountayne in the euellastynge ly
fe. And therfore he that hath no thyng nor
no thyng can get of the Water of teares in
his Vessell / he shall go surely without dout
bte or fere With a ferme fayth and bylue /
to the abundauntly lyuynge Well the whi
che is open to all persones / that is to saye /
the holy sacrament. And therof thou shalt
draue and take abundauntly / so moche as
thou shalt nede / and shall suffyse the / for yf
the fountayne be to depe / bynde thy Vessell

to the woode of the crosse remembryng his
hyer passyon / & thou shalt fylle thy Vessell
abundauntly with the Water of teares. And
therefore it is y^e our lord Ihesu chryste hath
gyuen hym selfe in the holy sacrament / by
cause that he knoweth wel that mā is faul
tyr and inclyned to all feblenes. yf we shul
be come ben as persyte as the aungelles in
heaven / we shulde not haue ben nedefull that
our lord god shulde haue gyuen hym selfe
in the holy sacrament for our synnes & fe
blenes. Therefore man shall do that that is
to hymne shall recomende hym to the mercy
of god / for so haue all the holy men done /
that he be saued by the same.

¶ These be other that do complayne sayen
ye that they be not feruent nor hote in the lo
ue of god / and that they: hertes be not infla
med in the charyte or loue of god / but they
be colde. And therefore they wyll not go to
the table of god to receyue the holy sacramēt.
These persons do lyke soles / as those that
be very colde and wyll not go to the fyre to
warme them. It were better for them to go
to the fyre / than so larye longe from it / and
so suffre in the meane tyme great colde. This
fyre is Ihesu chryste hydde in the holy sacra
ment / as the Propete sayth / Our god is

fyre Whiche deuoureth / the Whiche fyre to
god come and descended in erth / for to triu-
mynate our hertes by all the benefytes that
he hath done Vnto vs. Deuocyon doth not
consyste in moche fastynge / prayenge or
oft tymes confessynge / but it doth consyste
in that that the man be humble of herte / fre-
uent / tourned towarde god / ifsumptuous
With dyuine charyte / mercysfull towarde
his neyghbour & euen charyte hauing god
al wayes afore his eyes. For it is more im-
ptable vnto god / that the man after that he
hath sinned / tourne hym selfe towards
warde god / than yf he had neuer sinned he
shulde not be humble. Therefore all that
be tolde and feble in the love and charite of
god / shall somtymes prepare them selfe
to go worthely to the holy sacrament / for to
be so and in suche manner as I haue sayd
With the love of god / which is the which
our good worke is sayne. I haue sayd
no thyng acceptable of god. I do not say
that I wyl counceyllat psones to go oft
tymes to the holy sacrament / But I say as
saynt Austyne sayeth / I do not laude and
praysse for to go euery daye to the holy sacra-
ment / nor also do not dyspraysse it / but I
gyue counceyll to receyue it euery sondaye.

This dothe saynt Austyne speke of those/
Whose coscyence is not knowen/ Wherupō
the glose doth saye/ that yf the good men go
ofte tymes to the holy sacrament it is to be
praysed Whan they be in good lyfe/ flyenge
synne and the occasyon therof/ takynge al/
so good hede to them selfe and al wayes oc/
cuppenge them selfe in the passyon of our
lorde. These folkes thus lyuynge and not
after the sensualyte of the fleshe: be greatly
to be praysed / that they go so ofte tymes to
the holy sacrament. And bycause that the
conseyence of man is hyd and not knowen
Whether it be worthy to receyue god or no/
therfore the holy doctours do counceyll that
every man do after his bylene & fayth/ that
he to saye after his conseyence/ and the loue
that he hath to warde the holy sacrament.
For after the loue that the man hath to war
des the holy sacramēt/ he doth perceyue and
fele deuocyon and swetnes in his soule / &
the man doth more honour to god in deuout
ly goynge to the holy sacrament/ than yf he
shulde refrayne by and through humyltye.
For the man goynge deuoutly to the sacra
ment/ he doth conuerte and tourne hym self
to the dyuine loue & charyte/ and in refrayn
nyng he doth tourne hym to humyltye: and

Massé.

f. i.

Bycause that charyte and loue do passe all
other Vertues / so it is better to go With loue
to the holy sacrament / than to refrayne by
humyltye. For he that is not letted by synne
and myght Well prepare hym selfe to the sa
me and dothe it not / he dothe depryue (in as
moche as in hym is) the holy trynyte from
his honoure / the aungelles from theyr glory /
the holy churche from his treasure / the iust
men from many graces / the synners from
pytie and mercy / and the soules in purgato
rye from deliuerance of the payne. Yet not
Withstādyng it is good that the man som
tymes Withdraue hym selfe through humy
ltye from the holy sacrament / in not goyng
to the table of our lorde. For it was as ac
ceptable to god / that Centurio that noble
knyght dyd knowlege hym selfe by humy
ltye to be Unworthy to receyue hym in his
house / as Zacharys that ryche man whiche
Worthely dyd receyue hym. This neuerthe
les shall not be oft tymes to be done / specy
ally whan the man dothe synde hym selfe
imaculate and without synne. For the holy
sacramēt is a medycyne of the soule agaynst
syp dysseases wherwith the soule is charged.
Firste / the man is feble and hath small
courage in Vertue / and is not so Vertuous

all
ue
by
ne
sa
ap
y
f
y
e
ne doth not so many Vertuous dedes / as he
is bounde to do . Wherefore god hath made
hym selfe lytell and small in the holy sacra
ment / to the entent that no man be afrayed
of his myght & po wer / the whiche we maye
consydre in two maners and sortes.

Fyrste / it semeth that god is lesser than
the man / for he doth applye & gyue his Wyll
to the Wyll of the man: so that he doth descē
de from heuen to the erth vpon the altier /
Whan it pleaseth the man / that is to say the
priest. And doth suffre hym selfe to be vsed
as well of his enemyes as of his frendes / &
doth shewe no maner of euill nor aduersy
tye . And so it semeth outwardely that the
man is greater than god / for god is obedy
ent to the man.

Secōdary / We may consydre the smal
nes or lytelnes of god in the holy sacrament
for he dothe gyue hym selfe so frely to the
man / that he maye do with hym what he
Wyll. He doth suffre the man to vse and re
ceyue hym as he Wyll / to the entent that eue
ry man whiche is lytell & poore of Vertues:
shulde receyue great rycheesse in his soule.

The seconde reason: the man is feble and
redy to synne . Therefore oure lord Ihesu
chryste hath gyuen hym self in the sacramēt

Massē.

f.ii.

to the entēt that the man therby shuld bayn
quysshē all tēptacyons and inclynacyons
to synne / For the multytude of our synnes
to wardes the power of the holy sacrament
is not / but as a droppe of water to wardes
the hole see. So we may al wayes by the ho
ly sacrament / make satysfaccyon for oure
synnes. Therfore saynt Ambrose sayth / so
ofte as the man receyueth the holy sacramēt
so oft receyueth he remysseyon of his synnes.
And for so moche as man is al wayes redy
to synne / therfore he shall haue al wayes
with hym the medycyne of his soule / for the
man can not better reconcyle hym self to
god / than by the holy sacrament. Therfore
those that do not go to the holy sacrament
do shewe y^e they do not desyre grace ne mer
cy of god / thynkyng to come to heuē with
out god. Not withstanding the next way
to come to heuē / is by the holy sacrament.
Therfore the prophete Dauid sayth / assaye
and proue howe swete our lordē god is.
Thyrdly / the man is enuyoned among
ges his enemyes / as the deuyl / the flesshe /
and the worlde. Wherfore the man lyueth
al wayes with fere and drede / and is neuer
in suretie. And to the entent that the man
do not fere beyng in this great myserie and

peryll / and that his enemyes do not Bayn-
quyssh him nor wounde him to deth / ther
fore god hath gyuen him selfe in the holy sa-
cramēt as a faythfull felowe & cōpaygnon
Whiche styfly wyll tary with hym and not
departe / Vnto he haue Baynquysshed all
his enemyes / the which thyng god dyd pro-
myse to his dyscyples in the last supper: and
to all men that do receyue hym sayenge / I
wyll be with you / Vnto the ende and con-
summacyon of the worlde. This good com-
paygnon defendeth / teacheth / and doth soly-
ce the man in all thyng that he hath to do
and what is necessary for hym / and doth kee-
pe and take hede of the man / in all payne /
tribulacion / trybulacion / in pouertie of spyr-
ite / and in all busynes that maye chaunce
vnto hym. Therefore the man shall call &
demande the cōpanye of this cōpaygnon /
for he doth make the slouthfull person quye
he / and that thyng that is heuy lycht / eygre
and bytter swete. And he doth make ryche
those that be poore: and those that be desolay-
te and in heuynes / he doth reioyse and con-
forte them. For saynt Paule sayth / I may
in hym whiche dothe coroborate me / do all
thyng / that is to saye in the holy sacramēt
the mā may fynde in cōpanye many swete
Masse. f.iii.

ioyes / ye yf the man wolde serche he shulde
fynde all that he wolde / as byctorye in tes-
ptacyon / ioye in trybulacyon / in syckenes
pacyence / in persecucion pleasure. Therfor
re Dauid sayth / I wyll not fere what so-
euer man shall do to me for god is with me.
Fourthly / a good man fereth god for his
tyme losse / the whiche he hath consumed in
synne without doynge any vertuous dedes
fewe or none. In this may be cōsydred the
great displeasure of the mā: which is moche
to be complayned / & that for t wo reasons.
The fyrste / that so longe as the man is
in deedly synne / so longe is he in the maner
byccyon of god / and is every day more than
a hondreth tymes cursed of the good people
for they sayenge theyr houres / by the prophete
Dauid in the psalter / where it is wyten.
A good lord be cursed be those whiche do not
observe and kepe thy commandementes.
Secondaryly / so longe as the man is in
deedly synne / he doth lease all his good wor-
kes that he doth & hath done: And yf he dye
in any deedly synne / all is lost. A good lord
be / howe fewe people do remembre that.
A man remembre that yf temporall goodes
and rychesse be lost / there is no thyng lost /
but yf the soule be lost / all is lost: yf honour

be lost / moche is lost: But yf the soule be lost
all is lost. And to the entent that the man
do not contynue in this myserye and that
he do not fall in dyspayre: the most benygne
Ihesus hath gyuen hym selfe in the sacra-
ment / to the entent that all those whiche a-
fore were cursed / by hym agayne maye be
blyssed / and whose workes were deed / by
hym shulde reuyue. That is to say the good
workes whiche ones were in lyfe / whiche
nowe reuyue. And so the man doth repare
and recouer by the holy sacrament / all his
tyme loste. And in receyuyng the holy sa-
crament the man doth a great worke / so that
he can do no thyng better / in case that he re-
ceyue it as it aperteyneth after the ordynail
of the holy church / for therby the myserye
of the man is amended.

Thyfthly / the man is very poore of ver-
tues / so yf he can do no good thyng of hym
selfe. Therefore god hath gyuen hym selfe in
the sacrament for consolacyon and cōforte /
as a marchaunt with all the treasoure and
rychesse of his grace and mercy / so that the
man maye surely of hym demaunde & aske
what soeuer he wyll / and god wyll gyue
it hym by and in the holy sacrament / to the
entent that the man may so satysfye his po-

uertle. Wherof Salomon spebeth sayenge/
He is come as a shyppe of a marchaunt / the
Whiche brought his breade fro a farre countre.
This marchaunt is the dyuynyte: the shyp
is the humanitye / the Whiche hath brought
the dyuynyte from a farre countre / as from
heuen in to the see of this Worlde. The brea
de Whiche he hath brought in this shyppe: is
the holy sacrament / as he sayth of hym self.
I am the lyuynge breade descended & come
from heuen. This breade is so abundaunt
and so fertyll in it selfe / that it is suffycient
for all those that demaundeth it and loyeth
it. Therefore god sayth in the gospell: all my
goodes be the goodes of the mā / for all that
I haue apperteyneth to the man. O good
lorde What thou art lyberall / large & merry
full / that all thy goodes Whiche so euer
thou onely doest possesse: wyl spende With
the man sayenge / all my good & rychesse of
grace & glory / apperteyneth to the. O good
lorde What small gyfte thou receyuest of me
for that that thou gyuest me in the holy sac
rament: god maker of all creatures for one
creature / a man innocent for a man beyng a
synner / a noble holy soule for a peruerse &
Vnnoble. Therefore I speke With the pro
phete Dauid. O good lorde What shall I

gyfte and render to the for that thou hast gy-
uen me. I Wyll take the chalyce of helth / &
I Wyll inuoke and call the name of our for-
be. All those that be poore of Vertues in the
soule / they shall go surely without any fere
to the holy sacramēt as to a ryche marchaūte
Whiche shall fulfyll all thy demaūdes and
desyres of his lyberal yte: Without gyuyng
golde or syluer.

Thyrdly / the man is to farre from his en-
de of perpetuall helth / to the which he was
made and fourmed in this worlde / so that
of hym selfe he can not come therto. Neuer
theles to the entent that the man do not dy-
spaire for to come thither / god hath gyuen
hym selfe in a spyrytuall meate / in and by
the which the man is saued and vnyed: as
he both speake hym selfe in the gospel / He ys
both eate my fleshe and drynke my bloode
he abydeth in me and I in hym. And yf it
be not that thou eate the fleshe of the sone
of the man and drynke his bloode / thou shalt
neuer haue lyfe in the / that is to saye in thy
soule here in erth & hereafter in heuen. Ther-
fore speaketh saynt Austyne in the person of
god sayenge. When thou doest eate me / I
shall not be conuerted in the / but thou in me.
For this vpon the sone of god dyd pray to

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t.i.

his father sayenge. O father saue in thy na-
me al those that thou hast gyuen me: so that
they maye be one With vs as We toggyther
be one / I in the and thou in me. O most be-
nygne Ihesu thou hast shewed in this thy
infynyte mercy / for by this meate We do ioy-
ne and make vs one in the / to the and With
the. But many doth receyue the holy sacra-
ment With lytell desyre & in great feblengs.
It is greatly to be complayned / that so ma-
ny folk haue so lytell deuocyon to warde
the holy sacrament / so that for a tyght occa-
syon they do not go therto: to the Which they
shulde well and dyllygently alwayes pre-
pare them. But bycause that they be toth so
confesse them / and that it greueth them to
fast / they do let it passe / the Which is a ta-
ken of lytell loue that they haue to warde
god. For as saynt Gregoie sayth / the dy-
leccyon and loue of god is neuer Idle and
voyde in the man / For Where it is there it
worketh great thynges / and Where it is not
there the man is Idle. O yf there were but
one man in the Worlde Worthy to receyue
the holy sacrament / howe wolde all the o-
ther tene to se hym and to speke With hym.
Nowe our lord Ihesu chryste gyueth and
maketh hym selfe comon equally to all per-

sones / Wherefore many there be that do not
regarde hym. And therefore When they dye /
they fynde them selfe naked of Vertues in
the soule / and chased from euerlastynge ly-
fe / the Whiche all those onely that do eate of
this breade shall vse and haue / for they shal
lyue euerlastyngly. Amen.

The fyrste Chappytre / What thyng is
necessary for the man that wyll recey-
ue Worthely the holy sacrament.



In the doctours do wy-
te / thre thyngs be necessa-
ry to euery good pson yf
fructefully wyll recey-
ue the blyssed sacrament
of our lord Ihesu chryst.

The fyrste that is necessary for the man /
is purenes and clenness in the conseynce / so
that he be without deedly synne / in true res-
pentaunce / confessyon / and stedfast purpo-
se neuer to synne more / and to fulfyll the
commaundementes of god and those of the holy
churche. For the holy churche doth prohybte
and forbyd / that all those that be in deedly
synne / that they shall not receyue the holy
sacrament / yf they be not fyrste and afore

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confessed and assoyled. For other wyse in
goynge to the sacrament they synne deedly
in case that they maye haue or fynde a cons
fessoure. Therefore the mā shal prepare hym
therunto: as yf incontynent after his confes
syon he shulde dye / and that is suffycient
afore Ihesu chryste.

The seconde is / that the man shall haue
feruent deuocyon / so that he shall appoyne
and prepare hym self as deuoutly as he can
possyble / tournynge hym selfe hookes from
that thyng whiche for that tyme and houre
myght drawe hym from god and from his
deuocyon. Therefore the man shall haue af
ter his confessyon afore that he go to the sa
crament / a generall repentaunce and contri
cyon of all his denyall synnes / specially
of those wherin he knoweth hym selfe day
ly to fall / be it in vayne spekyng / in eatyn
ge and drynkynge more than nederequyeth
or in not hauynge pacyence in trybulacyon
or any other lyke / for they do let the persone
in his deuocyon. A man may get deuocyon
in two maners / that is to saye by the fere of
god / as in remembryng the greatnes and
multytude of his synnes / and the iustyce of
god. Secondaryly / by the dyllecyon a loue
of god in remembryng his passyon and the

benefytes that he hath shewed vs.

The thyrd thyng that is necessary for man for to receyue the holy sacrament w^or thes / is clenness of the body outwardly / so that he be not poluted and maculate in the body with synne by the defaulte of nature / the whiche maye be done in deedly synne / That is to saye whan it cometh of carnall thoughtes / or whan it cometh of glotonye and excessse of meates & drynkes. And than it is good for hym to restryne for the dygnyte of the sacrament. It maye be done also without synne / as by feblenes or debyltye of nature / by coldnes of the body / by temptacion of the deuyl or other wyse. But he that shall fynde hym selfe greued herein: shall take the counceyll of his confessor.

The seconde & happyre howe the man goth in thre maners of wayes to the holy sacrament in deedly synne.

He may may be in deedly synne and yet receyue the holy sacrament in thre maners.

Fyrste / he maye be in deedly synne and knowe it not / or he doth truste in god that it is forgiven hym /

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t.iii.

for he doth not remembre it. To this the doctours answere sayenge / yf it be so that the man afore his confessyon haue exampnyed his consyence after his power / and accorde synge to the proppyte of that tyme that he was last confessed. And than he doth seche for a good confessoure / that can helpe & exampne hym in that wherin he is ygnorant. Who that so goth to the holy sacrament with repentance and contricyon of his synnes recouereth in the holy sacrament remyssyon of all his synnes / confessed and forgotten. But yf he do renne neely genely to confesse hym / as the dogge to the potage / without remembrynge his euyl lyste / it shall not helpe nor profite hym afore god / wher he hath forgotten his synnes. For it seemeth that he careth not for it / and that he doth dyspyse it.

Secondary / the man maye doubt in deed by synne for the errant and varyable consyence / so that he maketh consyence where it nedeth not / wherof cometh ofte tymes great peryll. For the varyable consyence byndeth the man to electe a good sage and wyse confessoure / whiche hath knowlege and vnderstandynge therof / and so he shall take a waye from hym the varyable consyence or the errour of the same. And than he

shall go to the holy sacrament: but so longe
as that erreure of conscience dureth or the
most parte / he shall not go to the sacramēt.
But yf the man doute yf it be deedly synne
or no / he shall confesse hym afore that he go
to the holy sacrament / or els he shall comyt
a deedly synne / in puttyng hym i the peryll
of deedly synne.

Thyrdly / the man maye yet be in deedly
synne / and that he knoweth well that he
hath not confessed hym therof. And neuer /
theles he shulde haue confessed hym therof /
where he comytteth a deedly synne bycause
he doth not knowe it / for he is boude to
knowe it. And in so goynge to the
holy sacramēt it is deedly synne
and the ygnoraunce doth not
excuse afore god / for
he myght go / where
he myght be
instructed.

The thyrde Chapere / yf the man maye
go unworthely to the holy sacrament /
or be dampned for certayne deedly
synnes whiche he hath forgotten:
and that he knoweth not.



Don this anſwereth / ſayne
bonaventure that i caſe that
the man haue ſyue poyntes in
hym / god ſhall not compt his
ſynnes forgoten / albeir that
there were many.

Fyrſte / he ſhall aduylſe hym ſelfe well a-
fore that he go to his confeſſoure / in examy-
nyng his conſcyence in the .x. commaundementes
and in the .vii. deedly ſynnes / and after
warde in his ſtate / offyce or craſte.

Secondarly / he ſhall praye to god dyly-
gently that he maye haue knoledge of his
ſynnes forgoten / of the whiche he is redy to
confeſſe hym and to do penaunce for the ſame
after the counceyll of his confeſſoure.

Thyrdly / he ſhall gladly go to the Ser-
mons for to here and lerne / what thyng is
deedly ſynne and what is not.

Fourthly / he ſhall take counceyll with
his confeſſoure / and ſhall demaunde that
wherin he doubteth / whether it be deedly
ſynne or denyall. For many folkes do ma-
ke no ſynne of that that is ſynne / thynkyng
ge ſo to begyle their confeſſours / the which
nevertheleſſe ſhall be reputed great ſynne
afore god.

Fyfthly / the man ſhall kepe hym in as

moche as he can and may from deedly synne
for those that synne an hondreth tymes and
esteme it no more thā yf they dyd it not but.
p. or .xx. tymes / it is no meruayle yf they do
forget moche the which our lord god wylle
luge at the daye of iugement.

The fourth Chapytre / Wherby the man
maye truste that he receyueth the ho/
ly sacrament Worthely / & Who
is in the state of grace.

Synt Thomas saythe /
that no man so longe as
he lyueth here i erth may
knowe certaynly yf he
be in the state of grace / &
yf he receyue Worthely
the holy sacramēt or no /
excepte that god do manifest and shewe it
vnto hym. For saint Paule speketh of hym
selffe / I do not knowe lege me to be culpable
in any deedly synne / yet not withstanding
I am not iustified afore our lord god: Whi
che knoweth all the hertes. Neuertheles af
ter that the man hath confessed hym selffe a/
fore his confessoure / and hath dyligently
declared all his synnes. Ther be yet some

Masses,

vj.

tokens / by the Whiche he maye surely truste
and also haue knowlege / that he is Well co
fessed and that he is in the state of grace / &
so goth worthely to the holy sacrament.

The fyrste / yf the man after his confessy
on / gladly doth here the worde of god and
to speke of god. For our lorde sayth / he that
is of god / gladly doth here to speke of god.

The seconde is / so longe as the man fe
leth hym selfe redy to dwell & to serue god /
it is a token that he is in the loue of god: for
where the charyte and loue of god is / there
it doth worke some good / and yf it can not
do it by workes / it doth it by desyre. And as
saynt Gregoꝛye sayth / the token of loue is
the shewynge of the workes.

The thyrde is / that the man ought to ha
ue a stedfast purpose / from hensforth neuer
to synne more. For so longe as the man is
in the mynde and wyll to synne / so longe
is he in the state of dampnacyon.

The fourth is / that the man ought to ha
ue great repentaunce and contricyon of his
synnes passed. Therfore the man shall not
reioyse nor vaunte hym selfe / nor also
shall not reherse his synnes: for by haupnge
pleasure and desyre in any deedly synne / a
man maye comyt another deedly synne of

newe / and is great peryll and daunger to
the soule. In these foure poyntes (as saynt
Gregorye sayth) doth consyste true and per
fyte penaunce.

The fyfth Chaptyre / yf the man be boū
de in and for any cause / to confesse
hym more than ones in the yere.

Is cōmaūded in the Ca
non la we / that all good &
catholyke persones which
be come to theyr aegge (cer
tayne great necessytries ex
cepte) at the leste / ones in
the yere do confesse them and do receyue the
holy sacrament / or elles he that doth it not /
he shall be excomūycate in his lyfe / and
after his deeth he shal be buried in the fel des
lyke a beest. Yet not withstādyng doctours
do saye / that the man is bounde vnder the
payne of a deedly synne / to confesse hym in
contynent and not to tarye to Easter / and
that for foure reasons and causes.

Fyrste / so ofte as the man is in peryll of
his lyfe: as women afore that they begynne
to trauayle and labour of theyr chyldre / or
those that wyl interpyse any great iourney
Masse. D.ii.

or to go ouer the see: or those that do go to the
Warre for to fyght / or those that do vnder
take any thyng / wherof many do dye / or
those that be in peryl to dye / as in the tyme
of pestylence.

~~Secondarly / those that haue comyt su-
che synnes that a man confessor can not
assoyle them / or he that maye assoyle them /
doth comethyther where they be: or they may
fyghtly go vnto hym where he is: as to por-
dons and suche other / that they be bounde
to confesse them.~~

Thyrldy / whan the conscience is very
vnyquyet and doth moue a man feruently
to confesse incōtynently his synnes. for the
conscience bereth wyntes howe the man is
dyssposed within.

Fourthly / whan the man wyll receyue
the holy sacrament or any of the vii. sacra-
ments. In these foure causes is the mā bounde
be more than ones in the yere to confesse his
synnes. yett all this notwithstandinge eue-
ry good catholyke person shal confesse hym-
selfe at the leste foure tymes in the yere: albe-
it that he be not redy to go to the holy sacra-
ment so oft. For a vessell that is vsed and
occupyed euery day and not made cleane but
ones in the yere / it wyll be so foule and fyl-

thy at the last that he can not be made cleane
so it is also of the consyence of man.

The. vi. happytre / howe and in what
the man shall serche and exampyne
hym selfe / that Worthyly wyll
go to the holy sacrament.



Man that Worthyly wyll go
to the holy sacrament he shall
exampyne dyligently his con-
science / in lyke case as he wol
deceyue and make a compte
of a great sorde of many dettes. And to the
entent that euery man whiche can not well
confesse hym selfe maye knowe the maner
howe to confesse hym / I wyll wyte a com-
mon and a shourt maner / wherth al comon
synnes be inclosed / in leuyng that whiche
apperteyneth not to be wyten / to the entent
that some do not lerne that which they knowe
not. And by this the man may lerne to
confesse hym / in addyngge & takyngge a waye
as his state and occupacyon doth requyre /
or also after as his consyence doth testyfy
and moue hym / for it shulde not prosyde nor
be possyble to wyte all maner of synnes.
Therfore the man shall prouyde hym of a
Mass. D.iii.

good confessor in cōtynuyng With hym
Without rennyng from one to another / the
Whiche shall knowe his state and lyfe / to
the entent that he may the better helpe hym
in that that he shall haue forgotten and be
ygnoraunt. And thou shalt come in tyme
to confessyon / so that thou be not last / and
that thou maye haue space ynough to con-
fesse the / And whan thou doest confesse the
a daye before / and thou doest remembre in
the meane tyme any Venyall synes / it shall
not nede to go agayne to confessyon / But to
knocke vpon thy brest With cōtrepoynt
enge. O good lord haue mercy of me poore
synner. And kepe the in as moche as thou
can from Vayne wordes / and carnall
thoughtes and frequētacions / and
from brekyng thy pacyence one
day after thou hast receyued
the sacrament / and one
daye before / for the
dygnyte of
the same.

[The. vii.] Chappytre / howe the man
shall confesse hym selfe / fyrste
of the. xii. Articles of the
holy catholyke fayth.

Whan thou shalt come to thy
confessyon / knele doWne of
both thy knees afore thy con-
fessoure / makynge a crosse a-
fore the and saye / In the na-
me of the ffather / of the sone / and of the holy
ghost. Amen. or In nomine patris. ac. And
than saye Confiteor yf thou can saye it Un-
to Ideo precor. And yf thou can not say it /
saye Benedicite: and than saye / Syr I con-
fesse me afore god and you of all my synnes
that I haue done / syth the fyrste tyme that
I could synne vnto this houre. Fyrste that
I haue synned agaynst the. vii. artycles of
the holy fayth: that I haue not so stedfastly
byliewed in herte / mouth / and workes as I
am bounde. I haue somtymes also doubted
in the holy sacrament or other wyse as thou
shalt knowe thy selfe gyltye. Yf thou haste
kepte companye with Iewes / Sarazynes /
Heretykes / or yf thou know any other thyn-
ge / thou shalt tell it.

The. viii. Chaptre / of the. xii. Ver-
tues of the holy ghoſte / Wherof
thou shalt confesse the /
as here foloweth.

..

..

..



Donfesse & accuse me / that
I haue ben necligent and
haue transgressed i the .xiiij.
Vertues of the ho: y ghoſt /
I haue not had ioye / glad-
nes / and loue in the ſeruyce
of god / nor peace With my chryſten brother:
nor pacyence in aduerſyte / nor ſongany-
te or contynuaūce in the ſeruyce of god / nor
holynes in my lyfe / nor pytie in beyng re-
uerſaunt With other folkes / nor alſo mea-
ſure and ſobrenes in my maners / myne ap-
parell / and in my workes / nor mekenes &
Jeneylnes With them that I haue hauited
and dayly kepie companye / nor humylyte
in my thoughtes and dedes / nor tructh in
my wordes: nor putences in my deſyres and
concupyſcence.

The .ix. Chaptyre of the .xiiij. capytall syn-
nes / Whiche be called crymynall.

Do confeſſe and accuse me: that I ha-
ue synned in many of the crymynall
or capytall synnes. Vſ thou ſynde thy
ſelfe culpable any wyſe in any of the ſame
thou maye tell it.

No to ſyn agaynſt the ſayth of the trinite

To synne agaynst nature.

To synne in manslaughter.

To synne agaynst the equyte and iustys
ce of the mageste of any prynce or prelate.

To synne i robbynge the church; by force

To synne in carnall medlynge With any
of his synage.

To synne in adultery in the state of ma-
ryage.

To synne in conspyracye or in makynge
tumoure by force amonges the comonaltie.

To synne in berynge false Wytnes and
that he doth knowe it false.

To synne in Symonye.

To synne by hauntynge Berye.

**The .v. Chappre / of the .v. comau-
dementes / the Whiche euery per-
sone is bounde to knowe.**

WEt I confesse and accuse me
of the .v. comaundermentes of
our lord Ihesu chryste.

Of the fyrste comaunder-
ment; I haue not loued our
lord god With al my herte aboue all thyng;
I haue not also Worshypped hym as I ou-
ghte to do / nor I haue not had so faste
Masse.

sayth in hym as I am boude / but sötymes
I haue byleued those which haue vsed my
gromāneye / or wytche crafte / or heretykes
whiche haue spokē agaynst the holy churche
Of the seconde cōmaundement / that I
haue taken the name of god in vayne with
out any necessytie / for I haue sworne oſt
tymes for a lytell cause / which I haue kno
wen to be contrary / wherewith I haue oſt
tymes deceyued myne euen chryſten. I ha
ue alſo cauſed other to ſwerc and curſe / byean
ſe that I wolde not bylene them of the
worde. I haue alſo ſworn not onely by god
and by his blyſſed members and paſſions
but alſo by his ſayntes / as by the mother of
god / by ſaynt Iohan / & in other maners.
Of the thyrde cōmaundement / that I ha
ue not ſanctyfied the ſondaye & holy daye /
by true contricyon of my deedly ſynnes / by
my prayers / by herynge maſſe and the ſer
mon / and by gyuynge almes / but I haue
in this tyme ſerched my pryſyte in deman
dyng money of mydettours / byenge and
ſellynge that that was not greatly neceſſa
ry. I haue ſuffered my ſeruautes to laboure
without neceſſytie / ſo that they coulde not
here maſſo. I haue occupyed my ſelfe that
ſome daye more than in other dayes / with

Wordly pleasure: as in eatynge / drynkynge
and in carnall frequentacyon.

Of the fourth comaundement / that I ha-
ue not honoured my father and mother: nor
haue not obeyed them / nor helped them in
theyr necessytye / but I haue Deved and dys-
pleased them : and haue Wysshed them deed
in my herte. I haue not also after theyr deith
faythfully prayed / nor caused to praye for
theyr soules. I haue not also ben obedyent
to my spyrytuall prelates and auntyent fa-
thers and to them / and to the holy churche
I haue not borne honour and shodwed reue-
rence as I am bounde. I haue not payed
my offerynges and dewtyes of the
holy churche. I haue spoken and kepte com-
pany With those that were excomuncate /
With vsurers / heretykes & other Infydels.

Of the fyfth comaundement / that I ha-
ue slayne and kylled my chrysten brother or
neyghboare by Wyll and desyre / albeit that
in dede I haue not fulfylled it / And that
vniustly and agaynst reason I haue cau-
sed them to be imprysoned / or I haue done
them hurt and domage in theyr bodyes and
goodes. I haue hurte / wounded / or bette so-
me / I haue not kepte well my chyldren / so
that they be departed out of this worlde / ba-

ptyſed or not baptiſed.

Of the ſypt cōmaundement / that I haue done Vnclene and Vnlawfull Workes With Vnlawfull perſones not marryed / or in adultery With perſones marryed / or With Wyrgynes and maydens Whom I haue defloured and Vpolate / or With my kynſfolkes / or goſſep / or agaynſt nature / or With thy ſelfe / or yf thou haue gyue thy fayth ſecretly to any perſone Without any Wytnes or Without the cōmaūdementes of the church / and ſo hath carnally medled afore that thou Was marryed.

Of the ſeuenth cōmaundement / that I haue take and alſo by force Without ryght or reaſon the goodes of other men out of holy places or not holy. And that I haue ſolycyte to haue ſome offyces or benefyces / Where by I haue oppreſſed the poore people / and haue taken more than of ryght I oughte to do. I haue cōmyt Vſurye ſecretly or openly I haue ſolde my goodes or marchaundyſe deter by credence than for redy money. I haue receyued the goodes of ſpyrytuall perſones / or of theyr ſeruanttes / or of chyldren / and thoſe Whiche can not gyue any thyng Without lycence. I haue not ben faythfull in my labour and Worke. I haue prayſed

often tymes my goodes and matchaundyse
moche aboue the pryce that they were worthe:
in puttyng the best aboue in syght. And the
worste beneth. I haue also deceyued folkes
with euyl money. I haue not restored the
goodes which I haue wrongfully come to
or that thyng that I haue founde. I haue
euyl and vnprofytably spent the goodes
of the churche / or myne owne goodes. And
I haue not fulfilled the testament or laste
wyll of my frendes / so as I oughte to do /
or so soone as I myght.

Of the. viii. comaundemet / that I haue
gyuen by malice agaynst my neyghboure
falle wytnes secretly or openly. And I ha
ue broughte forth agaynst hym false wyte
nes / or haue broughte or turned them by gyf
tes or thretynge. I haue not sayd the treuth
that I knewe to the profyte of my neyghb
oure when it hath ben demaunded of me /
I haue also withdraue the good name &
fame of other persones / in spekyng euyl
of them behynde theyr backes. And I haue
mocked / shamed / and dyffamed them.

Of the. ix. comaundement / that I haue
voluntarly consented / desyred and solycy
ted to synne in Lechery with vnlawfull per
sones. And haue had pleasure and toy in

my folysshe and vnclene thoughtes. I haue also apparylled and adorned my selfe in pryde / for to be better seen & to please other persones / and for to drawe them in to synne at my desyre / And I haue gladly gone to suche places / Where I myght se Wanton & Vycious persones / or myght be seen my selfe With concupyscence / Wherof I haue had oft tymes euyl dreames / and defaulte or pollution of nature.

Of the .x. commaundement / that I haue desired in my herte agaynst ryght and reason to haue another manes goodes : ye yf they shal haue suffred pouertie therby / And haue solycyte to obteyne theyr goodes by fraude. I haue also bought that / Whiche I coulde not buy without synne / as the goodes of the vsurer / or that I dyd know wel yf it was stolene / or I haue also secretly solycyte for to diffame some persone for to haue his benefice or offyce. And then say / of these deedes synnes / and of all other that I haue done agaynst the commaundementes of god / I confesse me to be gyltye . And demaunde & desire penance for the same.

The .vii. Chapytte / of the .ix. straunge synnes: how a man shal confesse hym of the same.

Confesse and knowlege
my selfe gylytve of the. ix.
straunge synes / Where as
I haue offended my lorde
god in the same.

Fyrste / that I haue cō-
maunded other persones to synne / as the fa-
ther to cōmaunde his chyl dren / the mayster
his seruantes / the maystres her mayden or
chambryer / Which is synne agaynst god and
the loue or prosypte of his neyghboure. And
no man ought to do suche a thyng.

Secondarly / that I haue gyuen to ano-
ther euyl counceyll / wherof is come synne
and damage: and wherby also other haue ben
oppressed and shamed.

Thyrdly / that I haue consented to do e-
uyl in myne offyces for money or rewar-
de whiche is synne: And albeit that I ha-
ue not done it or cōmaunded it / yet neuerthe-
les consentyngly I haue let it passe with-
out my hede takynge therof. Also of thes
euyls chaunced in my howse amonges my
chyl dren and seruantes / yf I had gyuen cō-
trary cōmaundement or taken hede thereunto
it shulde not haue chaunced / or elles it
shulde haue ben amended.

Fourthly / that I haue prayed other to

theyr synne and malycie / and that I haue
taken pleasure and reioysed my selfe to hea-
re them reherse theyr synnes / Wherby I ha-
ue made my selfe parte taker of theyr synnes.
Fyfthly / that I haue harboured / lodged
and defended euyl persons / as theues / mure-
derers / and other vnlawfull persones ly-
uynge in synne.

Sixthly / that I haue ben partener in y^e
thyng that hath ben stollen / & gotten with
synne.

Seuenthly / that I haue kepte scylenoe /
and not argued and spoken in that thyng
that I was bounde by god and myne offy-
ce to do / but I haue lette it passe for fere or
for loue.

Eyghtly / that I haue not tourned and
letted my subiectes and seruautes / when
they dyd domage or oppresse the poore folke
with theyr bestes / dogges / or hawkes / in
theyr corne or felde / or in theyr gartheyne /
And also that they haue bette / wounded /
mocked / and rygorously spoken to the same
poore folkes and innocentes / so that they ha-
ue cursed and sworne great othes.

Tynthly / that I haue not shewed the
malycie of another man: to hym that myght
amende and correcte it. Also that I haue

knowne some hye whiche hath ben stollen
and that I haue not shewed it to hym / to
whom it apperteyneth. Also that I haue
seen euident peryll of my neyghboure both
in soule / body & goodz / wherof I haue not
couceypled & aduysed hym after my power.

The. xii. Chaptyre / howe a man
shall confesse hym selfe bryefly
of the. viii. Beatytudes.



Cōfesse me also a knowle
ge my selfe gylte i the. viii.
Beatytudes of the soule.

Fyrste: that I haue not
ben poore of spyrte.

Secondaryly / I haue
not ben gentyll and meke / in my syckenes
and aduersyte.

Thyrdly / I haue not studyed and couey
ted to haue the vertue of iustyce / for to lyue
iustly.

Fourthly / I haue not ben merciful and
pytefull to warde the poore people.

Fyfthly / I haue not ben pure of hert to
warde all creatures / but double bothe in
worde and dede.

Sixthly I haue not ben peasyble to war
Maske. p. 1.

Des all persones / But rather full of debate
and dyscorde.

Seuently / I haue not had pacyence for
to suffre aduersyties.

Eygthly / I haue not Weped for my syns
nes / nor had deWe contricyon for the same.

The. xiii. Chappytre / of the. vii. gyftes
of the holy ghoſte / and howe a man
ſhall confeſſe hym of the ſame.



Also I confeſſe and knowle
ge my ſelf gyltye / that I ha
ue not in me the. vii. gyftes
of the holy ghoſt.

Fyrſt I haue not the Wiſ
dome for to Vnderſtande that thyng. Whi
che apperteyneth Vnto god.

Secondarly / I haue not in me Vnder
ſtandynge for to remembre the foure exptes
myties / as deth / the payne of hell / the daye
of iugement / and the ioye of heuen.

Thyrdly / I haue not in me Wyſe and ſa
ge counceyll / for to flye & eſcheWe the euyl
and to choſe the beſt.

Fourthly / I haue not in me the ſcyence /
for to knowe my ſelfe and my Workes.

Fyfthly / I haue no ſtrength in me for to

resyste euyl thoughtes and temptacyons.

Chytly / I haue not in me pytie nor compassyon of the poore.

Seuently / I haue not in me the fere of god / for to escheue the euyl and to folowe the good.

The. viii. Chaptyre / howe a man shall confesse hym selfe of the. vii. sacramentes / of the holy church.

Confesse & knowlege my selfe gyltye / y^e I haue not honoured the. vii. sacramentes of the holy church / as I am bounde.

Fyrste: albeit that I am baptysed or chrystened / yet neuertheles I haue not renounced the deuyl and his workes and pompes / as I promysed at the baptysme.

Secondaryly / albeit that I am confirmed / yet not withstandinge I haue not spoken that thyng that toucheth the holy catholyke fayth / or I haue let it passe for worldly fere / and haue ben ashamed to speke.

Thyrdly / I haue not honoured ne obserued the state of matyage.

Mass.

y.iii.

Fourthly / I haue not honoured the best
and spirytual persones / nor also the ordres
of the holy church for the loue of god.

Fyfthly / I haue not done the penaunce
for my synnes to me enioyned by my con-
fessoure / in prayenge / fastynge / in almous
dede and other lyke.

Sixthly / I haue not made my confessy-
on with suche repentaunce and contricyon
of my synnes / and so persytely spoken / as
I ought to do.

Seuently / I haue not receyued the hol-
ly sacrament of the aulter so worthely / nor
haue beholden it with suche reuerence / as it
apperteyneth.

The. v. Chapytte / howe a man shal
confesse hym of the. vii. deedly synnes.



Also I confesse & know-
lege my selfe gyltye / to
haue synned in the. vii.
deedly synnes.

Fyrste in pryde of herte
in wordes / in thoughtes
and in workes / for I haue auanced and
exalted my selfe / & haue desyred to be hard
and seen of other. I haue also be proud &

presumptuous in my wordes and dedes / and
haue had vayne glory in my herte. I haue
also presumed and boasted my self of my no-
blesnes and fayrenes / by reason wherof I
haue dyspraysed & dyspyssed the other which
had it not. I haue not regarded the ordinari-
es of the holy church / but reputed them as
no thyng / in keepynge companye with tho-
se that were excomuncate. I haue dyspyssed
both those persones / that were not so
hygh in dygnyte as I / and also those that
were hygher and better than I: and I haue
hayted those that were lyke & as good as I.
I haue alwayes wyllid and desyred to ha-
ue my wyll fulfilled / and haue alwayes
wyllid to haue ryght and reason / in excu-
synge me and accusynge another. I haue
also ben vnkynde both to god & man / for
the goodes and benefytes that I haue recey-
ued of them.

Secondaryly / I do confesse and accuse
me of the synne of coueytous / for inordyna-
tely and aboue reason and myne estate / I
haue desyred and coueyted rychesse and ho-
noure. I haue withhelden other mennes
goodes / vsynge them at my pleasure. I ha-
ue hydde & withdrauen my selfe / to the en-
tent that I shulde not gyue almous to the

poore and indyggent / Where as neuertheles
great necessytie was. I haue haunted and
played at cardes and dyse for coueytous on
the sonday and holy dayes. I haue also for
money lyed for to get honoure and benefy-
ces. And haue wyten false letters / Vsed
vsurye. I haue also deceyued / stolten & rob-
bed / bette / sworne / and gyuen false & euyl
iugement.

Thyrdsly / I knowlege my selfe gyltye
in lechery / by thought / worde / and dede / by
my selfe / or with vnlawfull persones / in
hauyng / clyppynge and kyssynge vnho-
nestly / or I haue i the state of maryage dys-
ordynately aboue reason and nature lyued
for albeitt that I haue not comyt adulterye
in dede / yet neuertheles I haue consented
therunto in my herte.

Nota / Here thou shalt take couyceyll bress-
ly and honestly of thy ghostly father / for a
man maye synne deedly with his wyfe in
maryage / in fyue maners and wayes / the
whiche it is no nede to declare here.

Fourthly / I confesse and knowlege me
to haue synned in enuye / for I haue hayted
and hath ben enuyous for the honour / good
name / and auaucement of my chrysten bro-
ther and neyghboure. And by enuye I haue

no
Tēp. mente. loco. cōditione. modo

done the best that hath ben i me / to let hym
therof. Also for enuye I haue be ryght sorp
of his good fortune / prosperyte / & auance-
ment / and haue ben Very glad of his mys-
fortune / trybulacyon / and aduersytie / trou-
blyng and oppressynge hym to my power
Where soeuer I coulde. I haue also dysfa-
med hym behynde his backe: and haue glad-
ly herkened and herde other Which haue spo-
ken euyl of hym. And I haue also made
dyscēcyon Where there Was peace & cōcorde.
Fyrstly / I haue synned in glotonye / for
I haue not fasted and kepte abstynence on
fastynge dayes / Bygyles / & other cōmaun-
ded by the holy church. I haue also eaten
afore the tyme and houre of the repase / and
somtyme Without appetyte / more for car-
nall Voluptuousnes than for the necessitye
and mayntenaunce of nature. I haue also
taken meate and drynke so abundantly &
excessyuelly / that I haue ben sycke & euyl
dysposed therby / hauynge losse reason / me-
morye / and Vnderstādynge. I haue caused
ouer delicate and precyous meates to be or-
dēned for me / Wherein I haue had great
pleasure. I haue also eaten meat full to be eaten on suche a daye / after the cō-
maundementes of the holy church.

Cryptly I haue synned in yre and Wrath
for I haue ben ofte tymes Vexed & angry
With my husbände / or my Wyfe / With my
chyl dren or my menye & seruautes. I haue
Wylled through Wrath to be Venged / and
haue despyed Vengeaunce. And I haue boi
ne in my herte the iniurye and Wronge whi
cke hath ben done Vnto me / and for yre and
Wrath / I haue not ben Wyllynge to forgy
ue hym that dyd it / nor to speke Vnto hym /
But rather I haue escheWed his compayne.
I haue also for angre and Wrath / cursed &
I worne abhormynably / and haue done all
the hurte and dōmage that I coulde to my
neyghboure / both in his body and goodes.
Also I haue not ben Wyllynge to here rea
son nor to be content ther With / but haue cry
ed out agaynst trueth. I haue made dyscor
de & Varyaunce / and Without ryght or rea
son haue holden more With one than With
another.

Seuently / I confesse me to haue syn
ned in slouth / Where as I haue consumed
and losse moche goodes wher With I was
bounde to do good dedes / and by my confes
sion exorted therto. I haue ben slouthfull
in godes seruyce / and to go to confessyon / &
to do my penaunce. I haue not fulfyllid my

penaunce inioyned to me by my cōfessoure:
for my synnes / nor promyses and vowes
by me made / or els slouthfully I haue ful-
fylled them. I haue ben vñle / & haue spent
my tyme i vayne. And I haue somtymes
done good dedes with fytell deuocyon / by
hēynes shame or vayne glory. I haue ben
also neclýgent in lernynge that thyng that
I was bounde to knowe / in all these. vii.
deedly synnes or in some of them: wherin I
haue offended my lordē god / I knowlege
my selfe gylty / and crye god mercy.

The. p vi. Chaptyre / howe a man
shall confesse hym selfe / of the. vii.
workes of mercy bodely.

I knowlege me yet to haue synned in
the. vii. bodely workes of mercy.

Fyrste I haue not fedde those that
were hungrye and indýgent persones.

Secondaryly / I haue not gyuen drynke
to those that were thurstye.

Thyrdly / I haue not herbourred ne lod-
ged pylgrymes & other lackynge lodgyngē
And I haue not shewed the ryght waye to
those that went wronge.

Fourthly / I haue not vñsyted / wāsh
Massē.

myne almesse the poore and sycke folkes.

Efythly / I haue not gyuen clothyng to them that were naked.

Spytly / I haue not deliuered those that haue ben prysoned vniustly and withoute reason.

Seuēthly / I haue not buryed nor caused to burye the deed bodyes.

The .vii. Chaptyre / of the .vii.
Workes of mercy spyrytuallly.

I knowlege me to haue synned in the .vii. spyrytuall Workes of mercy.

Fyrste / I haue not taughte and instructe those that were ignorant / that thyngge whiche was necessaie for the helthe of theyr soules / and to whom I was bounde to shewe and teche.

Secondarilye / I haue not gyuen them good counceyll whiche demaunded it of me / wherby they haue ben in great peryll and daunger both in body and soule.

Thyrdly / I haue not reprovied and correete them whiche haue erred & synned / wherin I myght haue done great profyte.

Fourthly / I haue not corroborate & comforte them / whiche haue ben in dyspayre.

Fyfthly / I haue not ben Wyllyng to for-
gyue the / Which haue troubled & Vexed me.

Sixtly / I haue not pacyently borne nor
suffred iniuries / Wronges / dyspysnynges /
temptacyons / sykenes / oppressyons or other
aduersyties.

Seuently / I haue not hertely / affectu-
ously / and faythfull prayed for my frendes
and for myne enemyes / and for them that
I am bounde to praye.

The .xviii. Chaptyre / howe the man
maye confesse hym of the syx synnes
Whiche be agaynst the holy ghoſt.



Confesse me yf I haue a
ny maner or wyse synned
in the syx synes agaynst
the holy ghoſt.

Fyrſte in dyspayre / yf
I haue not beleued throu-
ghe dyspayre that god is mercyfull / & Wylle
pardon and forgyue all synnes: after repen-
taunce / contracyon / and confeffyon.

Secondaryly / that I haue Wyllyngly
spoken agaynst the catholyke fayth: and ha-
ue spoken agaynst that Whiche was for the
heltth of my soule.

Maſſe.

3.ii.

Thyrdly / I haue ben so harde of hette &
so roted in synne / that I wolde not be bro-
ughte out of it.

Fourthly / that by presumption I haue
not dired god nor deth / nor the iugement of
god / but I haue thought that I shall be sa-
ued without penaunce and good workes.

Fyfthly: that I haue ben enuyous for the
grace of god in another / Whiche dyde with-
draue hym selfe from synne / to good & Ver-
tuous lyuynge.

Sixthly / that I haue dyspysed to do pe-
naunce for my synnes.

The. xix. Chapytte / howe a man shall
confesse hym of the fyue senses or Wyttes
and of the other membres of the body.



Dicouer / I confesse me to
haue synned / & to haue offe-
ded god in my. V. Wyttes &
by all my membres.

Fyrste / that I haue trym-
med and aorned the heer of my heed and
browes with great pryde. I haue not ho-
noured nor shewed reuerence to god / and
my superpours with my heed / nor haue not
ben obedyent therewith. I haue also gyuen

myne eates to hete Vnhonest wordes and
comynycacyon / and to detracyon. I haue
not ruled and kepte myne eyes from the be-
holdynge of Vnlawfull & dyshonest syghes
I haue dellyted to smell wth my nose suche
thynges as haue prouoked me to synne. I
haue also opened my mouth / to curse / to
fwere / to lye / and to deceyue. I haue also
abused my tongue for to eate and drynke de-
leyously: and my throte in synngynge Wan-
ton and Vnhonest songes. I haue also abu-
sed my handes to my self or to other / in Vn-
clennes and lechery. I haue made my god
of my body / in abundaunce of eatynge and
drynkyng / and Vncleennes. I haue had ma-
ny Vnlawfull and Vncleane thoughtes / &
desyres in my herte: the whiche I wolde ha-
ue done in dede / yf shame of the worlde
had not letted me. I haue mysused
my legges and fete in goynge
to places / where as I haue
greatly greued god / where
of I am sorre / and I
crys god mercy.

CThe. xx. Chaptyre / howe the man shall
confesse hym selfe of the foure synnes
cryenge Vengeaunce afore god.

Massé.

3.iii.

Confesse me also yf I haue i any wyse
offended god / in the foure synnes
crpyenge to god for Vengeaunce.

Fyrste / in the synne agaynst nature: that
is to saye / Whan it is done in another place
and in other wyse / than nature and god has
ue ordeyned it.

Secondaryly / that I haue shed innocent
bloode / or haue brought any persone to death /
Without a cause.

Thyrdly / that I haue oppressed and vn-
reasonably persecuted poore orphelyns: Wy-
dowes / and poore folkes.

Fourthly / that I haue Withholden and
not dewely payed those / Whiche haue fayth-
fully serued and laboured for me / as they
haue deserued.

The. xxi. Chapytte / howe the man
shall confesse hym of the foure
cardynall Vertues.



Haue yet synned i the foure
cardynall Vertues / Wher-
by I am bounde to lede &
rule my lyfe.

Fyrste: in me there is not
Wysdome & prudence to do and accōplysshe

my actes and dedes in tyme conuenient/as
I am bounde.

Secondaryly / I haue not in me force &
strength to resyste euyl and peruers incli-
nacyons and temptacyons to synne / but I
haue ben syghthly ouercome / and haue fal-
len in to synne.

Thyrdly / I haue not in me the Vertue of
temperaunce and meane / for I haue trauay-
led / and laboured / fasted / prayed / done pe-
nauance / and other good dedes Without dys-
crecyon / so that therby I haue to moche fel-
blysshed my body.

Fourthly / I haue not in me the Vertue
of iustyce / for I haue not tourned my selfe
from synne / in not doyng the Vertue Whi-
che I Was bounde to do / & for myne owne
profyte / I haue forsaken to do the comon
profyte.

The. xviij. Chaptyre / howe a man shall
cōfesse hym of the. iij. pryncypall Ver-
tues / called Theologycall.

I haue synded i the. iij. pryncypall Vertues
Without the Which I can not be saued.

Fyrste / that I haue not in me / stedfaste
fayth With good Workes.

CSecondaryly / I haue not a sure hope of
the heuently goodnes for to come.

Thyrdly / I haue not in me a feruent loue
ue & charyte to wards god & my neyghbour.

The. xviij. Chapytte / howe a man shall
confesse hym of the tWo commaundes
mentes / in the Whiche all the
other be comprehendē.

I haue synned / bycause I haue not loued
my lordē god and creatoure With
all my herte / my soule / and With all
my myght and power. I haue ofte tymes
set my herte more in the loue of folkes / and
in the honoure and tope of this Worlde / in
aornemētes & Voluptuousnes of my body /
and in the goodes / rycheſſe / and other Vanities
of this Worlde / than to wards god
almighty.

Alſo I haue not loued my chryſten brother
& neyghbour as my ſelf / doynge other
wyſe to hym / than I wold had ben done to
me / wherof I am ſory & crye god mercy.

The. xxiij. Chapytte / howe a man ſhall
confesse hym / of the cogytacyons
and thoughtes of his herte.

I Do accuse me also / to haue synned
greatly by cogytacyons and thoughtes
of my herte.

Fyrste / that I haue receyued of our lorde
god many good inspyracions: sterynge and
mouynge me to amende my perurtes & euyl
lyfe / and to tourne me to penaunce / and that
I shulde do good and leue the euyl. These
and many other exhortacions whiche I ha
ue receyued of god and of my holy aungell
I haue resyste & withstande / as an ingrate
and vnkynde persone.

Secondaryly / I haue not resyste & with
stande euyl thoughtes / whiche haue come
vnto me by temptacyon of the fleshe or of
the deuyll / but haue perseuered of a fre wyl
and haue thought of them by consent / yf I
myght haue had my purpose: and haue leste
it more for shame and fere of the people: tha
for the loue or fere of god. In these and ma
ny other synnes denyall and mortall / I
knowelege me to haue ofte tymes offended
my lorde god in herte.

The. xxv. Chapptre / howe a man
shall confesse hym selfe in generall
of all his denyall synnes.

Mass.

¶



Haue finally synned and
do accuse me of al my ve
nyall synes / Whiche be in
great nombre / as of Daye
ne thoughtes / Wordes / &
dedes: & that I haue euyl
and vnpromytablely spent and lost my tyme
and that I myght haue done moche more
good thā I haue done. I haue not also said
my prayers and penaunce so hertely and fer
uently as I ought to do / and that I haue
not so deuoutly and hertely made my conf
fession. I haue not praysed and lauded al
myghty god in all his operacyons & workes.
I haue fylled & noursched my body with
eatynge and drynkyng more than was ne
de or necessarye.

Of these synnes and all other that I ha
ue done in my lyfe / Whether they be mortall
or venyall / Whiche be in my remembraunce
and knowen / or forgotten & not knowen
by ygnoraunce / Were it wakynge or slepyng
ge / by daye or by nyght: alone or with a
nother / I confesse me and knowlege
me to haue offende god / cryenge
hym mercy / and desyre absolu
cyon of you my ghostly fa
ther. Et Ideo peccor. &c.

The. xxvi. Chaptyre / What thyng
man receyueth / Whiche Worthely
and in the state of grace / goth
to the holy sacrament.

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De haue now we herde / howe &
in what maner ye shall pre-
pare your selfe by confessyon
for to goto the holy sacramēt
and resteth to declare what
vertues and fruytes the mā
receyueth in his soule / Whiche hathe so pre-
pared hym selfe.

Fyrste / the man receyueth in the holy sa-
crament / the same blyssed body and flesshe
that our lady mary the mother of god hath
borne in her vyrgynall wombe / & the whi-
che hath hange vpon the crosse / by the whi-
che sacrament also the man is made parte
taker of all the goodnes that our lorde hath
done in all his lyfe / in fastynge / prayenge /
prechyng / in watchynge / and in his harde
and bytter passyon. Also the man therby is
made parte taker of all the merytes of all
the sayntes in heuen: and of all the good per-
sones in erth.

Secondaryly / the man receyueth in the
holy sacrament / the holy precyous & blyssed
Masse. (c.ii.)

bloode of our lord Ihesu chryste: & therby is
poured of al his synnes cōfessed & forgotten.
And after the greatnes of his deuocyon / the
multytude of his synnes be forgyuen hym.

Thyrdly / the man receyueth in the holy
sacrament / the noble soule of our lord Ihe
su chryste / the whiche he dyd cōmende hang
gynge on the crosse / to his father god almy
ghty / wherby man purchaseth a gayge of
euerlastynge lyfe. For yf god gyue to man
the greatest thyng / as his owne propre sou
le: he wyll gyue also that whiche is lesse / as
the perdurable and euerlastynge lyfe.

Fourthly / he receyueth also in the holy sa
crament / the lyfe vnyed with the body of
our lord Ihesu chryste / wherby the man is
transfourmed in god. For as myghte or
myghte is ascribed to god the father / to the
sone sapyence or wysdome / and to the holy
ghost pytie and benygnyte / so the man also
by the vertue of the holy sacrament / becom
meth myghty & stronge in praper / to resyste
the euyl temptacions of the deuyl of hell.
He becometh also sage and wyse for to cho
se vertue and the good from the euyl. He
doth purchase also in hym selfe great good
nes as loue and charite to warde god / and
pyeence and humylte.

Fyfthly / the mā receyueth by the holy sacrament / the dyuynyte of our lord: Wherby the soule of the man is repleysshed with the sweetnes of dyuyn grace. For the man whiche hath worthely receyued the holy sacrament / albeit that the breade or hoste is consumed and vanysshed / yet hath he our lord Ihesu chryste abydyng in his soule with his grace / as a spiritual meate of the soule: and so he receyueth the sacrament bodyly & ghostly. But yf he receyue it in deedly synne: he receyueth it bodyly / as the very body of our lord / but he dothe not receyue the very substance in his soule. For whan the sacrament is dygeste in the body of man / our lord god dothe retourne vnto heuen from whens he came by his grace / leuyng the soule voyde of all vertue: and possessed of the deuyl of hell / as Judas the traytoure was whiche receyued our lord Ihesu chryste in the holy sacrament / in the last supper or collacyon. And bycause that he was not in the state of grace but in deedly synne / therefore he receyued not the grace of god / also oure lord dys not tary with hym. And so there be foure maner of folkes / that receyueth the holy sacrament.

The fyrst receyue it bodyly & not ghostly
Masse. c.iii.

The seconde / receyue it spyrytuallly or
ghostly and not bodyly.

The thyrde: receyue it not neyther bodyly
nor ghostly.

The fourthe / receyue it bodyly and not
ghostly / as hereafter is declared to the helth
of the soule.

The. xxvii. Chaptyre / of foure maner
of folkes whiche receyueth onely the
holy sacrament bodyly / to the
dāpnacyon of theyr soules.

They receyue the holy Sacra-
ment bodyly to the dampna-
cyon of theyr soules.

Fyrste / thase whiche Wyl-
lynge and knowynge them-
selfe in deedly synne do go to receyue it / for
suche folkes be deed in theyr soules. And as
saynt Austyne Wryteth: that as the soule of
the mā is the lyfe of the body / so is also god
the lyfe of the soule / taryenge and dwellyn-
ge in the soule / And god and deedly synne
can not dwell togyther in one place. Ther-
fore saynt Paule saythe / that a man shall
proue and examyne hym selfe afore that he
receyue the holy sacrament. A synner shall

exampne hym selfe in thre thynges / and so
he may go worthely to the holy sacrament.

Fyrste / yf he repent hym of all his synnes
passed.

Secondaryly / yf he be purposed neuer to
synne more.

Thyrdly / yf he haue mynde and wyll / &
wyll accomplissh the same wyll / to con-
fesse all his synnes / and after the counceyll
of his confessour to make satysfaccyon for
the same. All those haupnge thise thre poyntes
be in the state of grace / & without deedly
synne. And in case that they shulde dye so
beyntly / god wyll haue mercy of them. And
may suerly receyue / vpon the mercy of god
the holy sacrament.

The other whiche receyueth the holy sa-
cramēt vnworthely be those whiche haupn-
ge no knowleg of any deedly synne by them
comyt / be in a peruerse and euyl mynde &
wyll to do synne / as wyllfully to hurte a
ny man: or to haunt lechery and vncleannes
or to be proude or other lyke. For in al deed-
ly synnes wherby a man may dampne his
soule by the dede / so he maye also dampne it
without the dede / onely by wyll & consent.
So dyd Judas receyue the holy sacrament
beyng i the myscheuous wyll and mynde

to betraye our lord Ihesu chryste. And there
fore dyde he receyue Within hym the deuyll
of hell / and became worse after that he had
receyued the sacrament / than he was afore.
So also the people become worse and mo-
re obstynate in synne / Whiche receyue the ho-
ly sacrament in an euyl and pcurers myn-
de and wyll. They be all an euyl myn-
de and wyll / Whiche do not escheue occasy-
on to synne: wherby they shuld fall in synne.
The thyrde maner of folkes / Whiche re-
ceyue not well the holy sacrament / be the
ypocrytes Whiche resemble to be good out-
wardly / but Within they be full of all vn-
cleannes / lechery / and enuye. They be suche
Whiche ones in the yere come to confessyon
and do promyse to amende theyr lyuynge
but they do the contrarie. They be also su-
che Whiche Without occasyon by sayned hu-
mlyte / do oftentimes refrayne to go to the
holy sacrament / sayenge that they be not
worthy to receyue it / in reprehendynge other
Whiche ofte tymes go therrunto. If we wyll
speke of the dygnyte / there is none worthy
to receyue it / in heuen nor in erthe / neyther
Mary the mother of god nor the apostelles.
Nor god doth not desyre of vs suche prepar-
acyon as doth apperteyne to his magestyte

dyuynyte/But he desyretth onely of vs suche
prepaynyng as is possyble to our power/
nor he dothe not demaunde that we do not
synne/ or that we haue not synned / But he
desyretth onely that after that we haue syn-
ned/that we be penytent and sory therfore/
and that we be in purpose and wyll neuer
to synne more. For saynt Peter in the laste
supper dyd receyue Worthely the holy sacra-
ment/ yet neuertheles he renounced our lord/
de Ihesu chryste shortly after / and all the
other apostelles dyd comyt a deedly synne
With hym. Wherefore man shall do that that
is in hym/ goynge to the holy sacrament/ &
commendynge hym to god.

The fourth maner of folkes / Whiche re-
ceyue the sacrament Unworthely / Be those
Whiche presumpuously go to the holy sacra-
ment in deedly synne / to moche trustynge
to the mercy of god/ thynkyng it not to be
synne/ Whiche they do make no synne/ Whi-
che do not examyne theyr conseyence afore/
nor remembre not theyr euyl and peruers
lyuynge / nor also haue not contricion in
theyr hertes/ nor do not make theyr confessi-
on. And suche folkes albeit that they haue
not knowlege of any deedly synne by them
comytted / yet neuertheles they goynge to the
Mass.

holy sacrament comytte a deedly synne / for
they do put them selfe i peryll. Saynt Pau
le sayth / that the man shall examyne his co
science afore that he go therunto. What
nombie of people there is: Whiche bere many
and great synnes Vpon them / and caret
no thyng at all therfore. They do chose a
confessoure whiche is Very symple: Whiche
doth lede both the synner & hym selfe to hell.

The. xxviii. Chaptyre / howe greatly
he synneth / whiche receyueth the
sacrament Vnworthely.

The greatnesse of the synnes of
those / whiche receyue the holy
sacrament Vnworthely and in
deedly synne to theyr cuerlastyn
ge dampnacyon / maye be cons
sydered by foure reasons.

Fyrste / for suche folkes be reputed afore
god for murderers of Ihesu chryste the sone
of god. And as saynt Gregorie sayth: they
do comyt greater synne whiche do dyspyse
god reynyng in heuen / than those whiche
dys crucyfy hym in erth. What penau
ce wolde a good catholyke man do / whiche
shulde haue crucyfyed our sode / What pe

naunce is he than bounde to do / Which hath
Vnworthely receyued the body of oure lord
be god.

Secondarily / suche folkes be oft tymes
punysshed in theyr bodyes by syckenes / or
by sodayne deth. And therfore comonly af-
ter easter cometh syckenes / pestylence / and
other inconuenyence / And that is bycause
the man so Vnworthely and in deedly synne
receyueth the holy sacrament.

Thirdly / for they synne more enormely
than the Jewes / for the Jewes dyd synne
by ygnorance. And as saynt Paule sayeth
yf they had knowen it / they wold not haue
crucifyed the lord of glorie. But the syn-
ners chrysten men knowlege god / & knowe
well yf they be in great synne. The Jewes
haue crucifyed our lord but ones / but the
chrysten men do crucifye hym very ofte / in
so moche that wyttyngly they do go to the
holy sacrament in deedly synne.

Fourthly / suche folkes receyue vpon them
the iugement of god / Whiche he shall gyue
vpon the dampned soules at the daye of iu-
gement / Where he shall say: go ye cursed peo-
ple to everlastynge fyre.

If yfthly / those that Vnworthely receyue
the holy sacrament / be lyke to Judas the
Assc.

Mat.

traytoure / Whiche dyd betraye and deliuer
our lord Ihesu to the Iewes. And it shall
chaunce Vnto them in hell / as it dyd to Iu-
das for after that he had Vnworthe-ly recey-
ued the holy sacrament: the deuyl dyd entre
in to hym / so that he dyde betraye our lord
Ihesu chryste / Wherefore afterwarde he fell
in dyspayre and dyde hange hym selfe. So
they become more obstynate in synne / those
Whiche receyue the holy sacrament dayly in
deedly synne / & they dare boldly do that thyng
Whiche other dare not thynke / yc and mo-
reouer do that thyng Whiche the deuyl da-
re not do. And as Judas deliuered our lor-
de to the Iewes: so in lyke case men deliuer
our lord Ihesu chryste / in as moche as they
can / to the deuylles of hell. For they receyue
our lord Ihesu chryste in the place / Whiche
the deuyl doth possesse / and apperteyneth
Vnto hym.

C Syttly / this is an Vnkynde man / for he
dyspyseth god his creatoure / Whiche for hym
haue suffred bytter dethe Vpon the crosse.
This is yet a greater Vnkynndnes i the man
that the diuynyte & power of god is redy for
to come to dyspyte hym With his diuynie gra-
ce inclosed in the holy sacrament / & the man
maketh hym self Vnworthe to receyue hym.

Seuenthly / suche perſones be more vns
happy than other / for the ſoueraigne good-
nes whiche is god: is hurtfull and dampna-
ble vnto them / & the medycyne of the ſoule
is infirmytie and deſth vnto them . For as
the holy ſacrament is an euerlaſtyng lyfe
vnto them whiche do receyue & vſe it well
ſo it is deſth vnto thoſe / whiche euylly & vn-
worthely receyue it.

The .xxix. Chaptyre / of thoſe whiche
receyue the holy Sacrament
ſpyritually and not bodely.

There be yet foure maner of
folkes / whiche receyue the holy
ſacrament ſpyritually or
ghoſtly and not bodely / that
is to ſaye / they receyue the gra-
ce of the holy ſacrament ſecretly i theiſ ſou-
les / albeit that they receyue it not vſy-
bly in theiſ bodies / and ſhall be rewarded aſo
re god / as yf they had receyued it bodely.

The fyrſte ſorte whiche receyue it ſpyry-
tually / be thoſe whiche by ſeblenes of infir-
mytie and ſyckenes can not holde meate in
theiſ bodies / or whiche do cough muche / or
do caſt and voyde fleume very ſore & ſuche

Maſſe.

Ma.iii.

offer. These persones shall coueyte and desyre hertely to receyue it / in beholdynge it With great deuocyon sayenge. O good lord I do thanke the that I maye paye / satisfye / and content the by a good Wyll & mynde. O good lord I thanke the / that in all places I maye synde the. O good lord I thanke the / that no persone maye hurte or hynder me to wardes the. And I do thanke the good lord that Whan I haue the / no persone maye take me.

The seconde sorte Whiche receyue the holy sacrament spirytually / be those Whiche sodaynely be taken With sodayne deth / as matyners on the see / men of warre i the felde / Women trauaylyng of chylde and other lyke / Whiche can not haue a confessor to confesse them / and to receyue the holy sacrament. Suche persones hauyng contricyon and repentaunce for theyr synnes and desyre to receyue the holy sacrament / haue afore god receyued the holy sacrament i theyr soules. Yet neuertheles they shall confesse themselves afore yf it be possyble / & shall not trust to moche in that / to the entent that god do not Withdraue his grace.

The thyrde sorte be those / Whiche serue god in purenes of cōscyence / yet neuertheles

they refrayne somtyme througħ humylyte/
to go to the holy sacrament / but they here
masse With deuocyon reuerently beholdyn/
ge the holy sacrament / and by desyre to re/
ceyue it . Suche persones yf so and in suche
maner they here masse / they shall be rewar/
bed afore god: as yf they had receyued the ho/
ly sacrament.

The fourth sorte Whiche spyrytuallly re/
ceyueth the holy sacrament / be those Whiche
be prepayred therto: and humbly desyreth to
receyue it / but theyr confessours Wyl not a/
gre therto. Also relygeous persones Whiche
after the rule of theyr ordie / maye not go to
the holy sacrament / but on dayes ordeyned
by theyr heedes. Yet not Withstandyng they
desyre to receyue it somtymes / the Whiche
must be content : for afore god they haue re/
ceyued it spyrytuallly . And it is somtymes
more acceptable to god that the man do ab/
steyne deuoutly With Centurio / than to re/
ceyue our lordē Worthely With Zachee. Su/
che persones shal thynke that god hath seen
some thyng in them / Wherefore they maye
not be admyt to receyue the holy sacrament
bodely. And so they maye go afore the blys/
sed sacrament / and shall rede deuoutly these
prayers folowynge / the Whiche saynt Itraill

eye Was Wont to saye and rede With great deuocyon / or a man maye saye them in his chambie afore the crucysse or crosse of our lord god / thynkyng that the Very sone of god doth hange there.

The. xxx. Chaptyre / What thynge a man shall rede Whiche desyretth spyrytuallly to receyue the holy sacrament With his dryuyn grace.

That man Whiche spyrytuallly desyretth to receyue the body of our lord Ihesu chryste With his dryuyn grace / Vertue / and fruytes / he shall humble hym selfe persoundely afore god. And shall rede these fyue prayers deuoutly vpo his knees or in his chambie i the maner hete shodwed.

There thou shalt knele on thy knees and shall saye.

Blorde Ihesu chryste here I am vpo my knees afore thy blyssed eyes and presence / as a synner and an euyl doer afore a iuge. And I knowe that after thy iustyce / I haue lost and forsayte my body & soule. Wherfore I praye the good lord Ihesu chryste / by the sentēce of deith wrong fully gguen of the / that thou wyllt be a mer

cyfull iuge to me / Whan my soule shall be
parte from my body. Amen.

CPater noster. Aue maria.

CNowe thou shalt ryse vp and saye.

A Goodlorde Ihesu chryst here I am
afore thyne eyes and in thy presence:
as a bonde man afore his lorde and
mayster / Whom I and all other creatures
be bounde to serue euerlastyngly. I praye
the good lorde Ihesu chryste that thou Wylt
lette me knowe thy dere Wylle in all thyngs
to be done / and to let it be acceptable to the /
and lette me not do that thyng / Wherby I
maye lease thy loue euerlastyngly. Amen.

CPater noster. Aue maria.

CHere thou shalt knele agayne / and
shall saye hertely.

A Lorde Ihesu chryst here I am on my
knees afore thy blyssed face / as a po-
re begger afore a ryche kynge. I praye the
O kynge of glory: that thou Wylt clothe my
soule With the Vestment of thy dyuine lo-
ue / and to entych the same With thy grace
in all Vertue / & to adorne the same With the
perles of pacence / to the entent that so ad-
ned I may com to the foueraygne maryage

Mass.

B.i.

Wherunto thou hast called me. Amen.

CPater noster. Aue maria.

CHere thou shalt ryse With fere/
and shall saye.

Loorde god Ihesu chryste here I am
D afore thy reuerēde presence: as a man
afore his dereft frende / Whom I & al
other creatures be bounde to loue / for thou
haste made & deliuered vs by thy precyous
bloode. **D** benygne Ihesu chryste I pray the
kepe and defende me al wayes / and graunt
me to perceyue howe good and swete thou
art / to the entent that thereby all payne and
loye / and also all creatures maye be bytten
vnto me. Amen.

CPater noster. Aue maria.

CNowe thou shalt knele agayne /
and shall saye.

Loorde Ihesu chryste here I am hum
D bly on knees afore thy dyuynē eyes /
as a chyld afore his father: of Whom
I haue receyued body and soule / albeit that
I haue not ben at all tymes obedyent / as a
true and faythfull chyld ought to be to his
father. I pray the **D** my father euerlastyn
ge by thy paternall loue / that thou wylt no

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risshe me here in erth With the heuently brea
de / and in chasty synge me for my faultes /
haue mercy of me / to the entent that so I
purysped of my synnes / We maye reioyse /
thou in me and I in the / With all the sayntes
in heuen euerlastyngly. Amen.

C Water noster. Aue maria.

C The. xxxi. Chaptre / of those whiche
neyther spyrytuallly nor bodely re-
ceyue the holy sacrament.

Fyrstly / there be some psones
whiche neyther spyrytuallly
nor bodely / receyue the holy
sacrament / and that do with-
drawe them selfe from the lyf
ly fountayne of grace: wherby they become
dye in theyr soules / as a braunche cut from
a tree.

Fyrste / they be those whiche be harde her-
ted / obstynate / and roted in theyr euyl and
peruers synnge / and wyl not leue it / As
those whiche be in adultery / those whiche do
sede theyr lyues in a lyght and comon mas-
ner / those whiche do haunt olde fylthy / and
vnhonest tauerne or lodgyngs / or whiche
do possesse goodes vnrighesfully / or also
Gasse. B.ii.

Whiche be in enuye or suche lyke deedly syn-
nes. These perſones / albeit that they synne
leaſe bycauſe they do not go to the holy ſa-
crament in ſuche an euyl and peruers lyfe
yet neuertheles they synne deedly / bycauſe
that ones i the yere they do not prepare them-
ſelfe to the holy ſacrament. For they myghte
leue they: synne and confeſſe them therof /
and ſo go to the holy ſacrament / Where as
nowe they tarye in deedly synne and in the
ſtate of euerlaſtyngedāpnacyon: in the whi-
che they maye at all houres dye.

Secondarily / all Infydelles / as Tur-
kes / Sarazynes / Jewes / and paynims / &
other Whiche do not byleue in Iheſu chryſte
the ſone of god & in the holy catholyke chur-
che. All perſones blynded in they: malyce &
synne / Wherby they dyſpyſe the holy ſacra-
ment / & mocke them that do receyue it. And
bycauſe that they byleue not in the ſone of
god / and do not receyue hym in the holy ſa-
crament / Whiche is the lyfe of the ſoule / ther-
fore they abyde and dwell in dethe / and be
deed in they: ſoules.

Thyrdly / there be yet ſome Whiche do not
receyue the holy ſacrament / as Heretykes /
that is to ſaye chryſten people / Whiche vn-
derſtāde the holy ſcripture other wyſe than

the holy ghost doth speke it by the prophetes
and that that is ordeyned by the holy chur/
che/as to go to confessyon/to faste/to go to
the holy sacrament/to repyte as no thyng
excomuncacyon/and not to sanctyfye the
holy dayes/and to honoure our lady & other
sayntes/or to gyue any almes in theyr ho
noure to the poore folkes/to dyspyse and set
at nought pardons & indulgences / and of
suche other artycles they haue many. And
these persones go not to the holy sacrament
Whan and Where they may / for they belyue
not in the holy sacrament. And yf they go
to confessyon or to the holy sacrament/they
do it Without fayth / and bycause that they
shall not be knowen from other/and in ly/
kecase they com to the churche to here masse.

Fourthely / they be those whiche take so
great payne in worldly busynes / as to go
in to the countre for marchaundyse and other
transytory thynges/that they forgette to re/
ceyue the holy sacrament. For there be some
folkes which yf they dyd not gyue them sel
fe therunto/ they wolde receyue the holy sa/
crament more than ones in the yere / as on
the foure pryncypall and solemne festes/
and the feestes of our lady. But bycause yf
they be colde in deuocyon / and that they be
Masse. B.iii.

loth to prepare them selfe & to confesse them
they lette it passelyghly / and go not to the
holy sacrament / Wherof they shall gyue a
compte afore god . For that man that goth
so seldome to the holy sacrament / he becometh
so slouthfull / so colde and drye to war-
des god / that he is oft tymes Wery and loth
to thynke of god: to here of god / and to serue
hym. And yf he do saye one Water noster: he
feseeth hym selfe Wery and thynketh it Wery
tedyous . This is bycause that the soule is
not ofte tymes fedde and refresshed / wher-
by it becometh feble / colde / and sycke / and
inclyned to deedly synne / Wherin it doth make
be an ende of the lyfe.

¶ The. xxxii. Chapytre / of them Whiche
Worthely receyue the holy sacra-
ment in grace: and howe a man
maye knowe that he hath re-
ceyued it in grace.



A Durthly / there be yet som
me maner of folkes whi-
che receyue the holy sacra-
ment bodely and ghostly
in grace / to the helthe of
soules. These be all good
catholyke persons / Whiche haue preparyd

them selfe therto With all dyllygence By true
contrycyon and confession as is aforesayd.
These persones Wyl not prepare them self
onely to receyue Well and Worthely the ho/
ly sacrament / but they be Very dyllygent in
keepynge and holdynge it With them. And
ther is. vii. tokens Wherby a man may kno
we stedfastly / that god resteth styll in his
soule / and in the holy sacrament.

The fyrste is / that so longe as a man is
contryte & sorry for his synnes passed Whan
soever he doth remembre them: suche a persone
lyneth styll in his soule. But Whan a man
reioyseth and takeith pleasure in remembryn/
ge his synnes passed / than his soule begyn/
neth to dye: & god to departe from hym With
his dymyne grace.

The seconde token is / so longe as a man
is dyllygent to ordie his thoughtes / wordes
and dedes / to the profyte & helth of his soule
and to the instructyon and example of his
neyghboure / and that he do all his busynesse
and workes With fere / to the entent that no
man take any euyl example at hym: And
that he desyre that god onely be honoured in
all his good workes: suche folkes haue god
inclosed in theyr hertes.

The thyrde token is / so longe as a man

hath pacyence in his trybulacyon: for no mā
can tell what a mā is inwardly / afore that
he be proued out wardly. Some and many
folkes esteeme them selfe to be good and ho/
ly / yet they can not suffre or bere pacyently
one lytell worde / the whiche is a token that
they be farre from the waye of perfeccyon /
for holynes consysteth in trybulacyon. For
it is better to haue pacyence in trybulacyon
than to do moche good dedes withoute pas
cyence.

The fourth token is / so longe as a man
hath sauoure: pleasure / and ioye in the reme
braunce of euerlastyng lyfe / in the worde
of god / in the passyon of our lord / and in
other lyke / god is styll restyng in his soule.
For yf he haue no pleasure nor sauoure in
these thynges / it is a token that his herte is
remplysshed and full of worldly and tem/
porall thyngs by carnall ioye and pleasure.
And suche folk haue chased our lord Ihesu
christ from theyr soules: for carnall ioye
a spirytuall consolacyon / maye not dwell
together in one place.

The fyfth token is / so longe as a man is
seruent and deuoute in sayenge his prayers
to god / and that at that tyme he put a waye
all rumoure and trouble from his herte in

as moche as he maye / and that he speke god
ly and fruytfull wordes / and that he than
ke god of all his benefytes and goodnes / as
well for aduersyte as prosperyte. Suche a
man hath god remaynyng styll in his herte:
but whan he doth begyn to speke detraccy
one or backbytynge / to curse / or other euyl
wordes / it is a token that he is deed in his
soule / and that god is not with hym: For he
that is of god / he wyll gladly here to speke
of god.

The syxt token is / so longe as a man fe
leth hym self redy to serue god / and dyligēt
to all good workes / it is a token that suche
a man hath ben worthely at the holy sacra
ment. For our lord Ihesu chryste moueth
the herte and the soule within / so that he shal
lyue and kepe hym from synne / for the loue
of god is neuer idle i man for to cause hym
do well.

The seuenth token is / so longe as a man
hath in hym the loue of god and of his ney
ghboure chrysten brother / in louynge god a
boue all thyng: & doyng to his neyghbour
as he wolde shulde be done to hym / as to co
forte those that be desolate and confortles / to
helpe the poore in theyr nede / and suche lyke
good dedes. This persone shall not doubt

Mass.

L.i.

But that he is in the grace & fauoure of god.

The. xxxiii. Chaptre / of the. xii. Vertues and fruytes / Whiche the man receyueth / that Worthely goth to the holy sacrament.



ynally it is to be declared
What Vertues and fruytes
the good mā receyueth in
goynge Worthely / to the
holy sacrament. Saynt
Johan in the apocalypse
dyde se in Paradyse. xii. maner of fruytes.
The tre is our lorde Ihesu chryste / Whiche
hath borne and lefte to vs in the holy sacra
ment. xii. maner & sortes of fruytes agaynst
xii. maledyccyons or cursynges / the Whiche
our soules receyue in comptynge a deedly
synne.

Fyrste / synne causeth the soule to be feble
and redy to all euyl / but the holy sacramēt
heleth the soule of syne / and maketh it Wor
thy of all Vertues.

Secondaryly / by deedly synne man doth
bynde hym selfe to euerlastynge payne and
dampnacyon / but by the holy sacrament he
is assoyled of all deedly synne. And after

the great deuorcyon that he hath towarde
the sacramēt / the multytude of paynes and
tourmentes be remytted.

Thyrdly / man dothe dyspoyle hym selfe
by deedly synne / of all the good workes that
he hath done in all his lyfe / so longe as he is
in deedly synne. But whan he doth retourne
to grace / doyng penauce humbly for his
synnes / and that he receyueth worthely the
holy body of god / god restoreth agayne to
hym all his good workes.

Fourthly: deedly synne blyndeth man by
neglygent ygnorauce / & maketh hym loth
to leue his synne / but the holy sacrament put
teth in to the soule of man by his vertue &
myght: a lycht of knowlege the which doth
illumynate the soule and purgifye it / so that
from thennsforth man knoweth the wyll of
god / and the greatnes of synne.

Fyfthly / deedly synne maketh place for
the deuyll / by his temptacyons in the soule
of man / but the holy sacrament doth arme
the soule of man agaynst the deuyll and his
dartes or temptacyons. For where he seeth
the blode of our lord / he flyeth from thens
and the aungelles do helpe the man to fyghe
agaynst the deuyll and enemye of hell.

Sixthly / deedly synne inclyneth the man
Mass. E.ii.

and doth plucke hym to many other deedly synnes / yf it be not incontynent wasshed & taken a waye by true penaunce / but by the blyssed sacrament man becometh stedfaste and stronge in grace and redy to all Vertue so longe as he doth not fall to synne agayne.

Seuently / by deedly synne man is besegged of the deuyl / but by the blyssed sacrament he is vnyed with god / so that he loue god: wherby he doth purchase and obteyne taste and sauoure of euerlastynge lyfe.

Eyghtly / the soule of man dyeth of euerlastynge deth by deedly synne / so that it knoweth not what to do that maye be acceptable to god / and to hym selfe profytable / but the holy sacrament doth preserue and kepe the soule of man from the deth of synne / so that he doth abyde in the lyfe of grace / And his workes be acceptable to god / and to hym selfe profytable.

Nynethly / deedly synne maketh a man sorrowfull pensyfe & heuy of herte / and hard and euyl wyllynge to all Vertue / but the blyssed sacrament maketh the man worthy mete & redy to all Vertue / and tourneth all his inwarde myght to wardes god / and spyrytuall ioye and gladnes.

Tenthy / man doth depryuate hym selfe

By deedly synne of the passyon / payne / and
tourment of our lord Ihesu chryste / of ma
ry the mother of god / and of all the sayntes.
Also of all the good Workes and comyns
on of the holy churche / and of all the good
nes in heuen and in erth / but by the holy sa
crament man maketh hym selfe parte taker
of all the goodnes that the sone of god hath
done vpon the erth / and of all other good
dedes.

Eleuenthly / man is dayly cursed of god
& of the holy churche for deedly synne / wher
by man hath al wayes an inconstaunt and
troubled conscience / but by the holy sacra
ment he purchaseth in his soule / a swete
spyrituall ioye and gladnes / and great pea
ce and rest in his conscience / the which doth
passe all gladnes & pleasure that man may
haue in all his lyfe in this worlde.

Twelfthly / man is for deedly synne put
out of the gate of Paradyse and of euertla
styng lyfe: & dysinheryte of the soueraygne
rychesse / but by well and worthely recey
uyng the holy sacrament it is forgynen: as
to a chyld & heyre of the precyous treasure
of the glory of heuen / the which they onely
shall possede and euertlastyngly vse and en
ioye / which worthely / bodely / and ghostly

Mass.

L.iii.

receyue here in erth the holy sacrament / And
chryste hym self sayth as it is Wryten in the
begynnyng of the thyrde boke . *Hic est pa-*
nis. &c. This is the breade descended from
heuen / and all those whiche eateth of this
breade shall lyue euerlastyngly / to the whi-
che byrnge vs Ihesu chryste Very god and
man / inclosed and conteyned in the holy sa-
crament. Amen.

This prayer shall a man saye Whan
he goth to the holy sacrament / or
for to here masse deuoutly.



Do salute the moste holy
body of our lord Ihesu
chryste / conteyned in this
sacrament / I do confesse
& knowlege the with my
lyppes / and with my hert
I desyre & coueyte the / I pray the that thou
wylte this daye come to conforthe my poore
soule graciously / the whiche desyreth and
coueyteth to receyue the holy oblacyon and
fountayne of all grace / to the ende that I
may be with the in ioye and consolacyon of
thy presence / in body & in soule. O benygne
lord Ihesu chryste / haue not regarde to my

many folde synnes / but haue regarde to thy
great mercy / for thou arte he by Whom all
the Worlde is made & delyuered. Thou arte
th: innocent lambe Which is offred vp this
daye to the father of heuen / for all the worl-
de. O most swete heuely breade. O most
ioyfull buurayge or drynke / Gyue to my
mouth a swete sauoure of thy holysome pre-
sence / illumynate me with thy loue / take a-
waye my malyce and synne: and put in me
Vertue and grace to the helthe of my soule.
O most Worlhy sacrament / I praye the y^e
by thy presence all myne enemyes maye be
chased awaye / all my synnes forgyuen / and
all euyl temptacyon withstande and put
awaye / graunt me a good and holy lyfe /
correcte my maners and condempne / and
all my workes and dedes / tourne them to
thy Wyll. O good lord open heuen & come
to me for to illumynate my vnderstandyn-
ge by this newe lyght / illumynate my desy-
res / and corroborate & strengthen my truste
and hope / to the entent that from hensforth
my lyfe maye so amende / that synally I
maye come to good ende. Amen.

Another deuoute prayer that a man shal
saye in goynge to the holy sacrament.



Lordē Ihesu chryste I desyre
and coueyte this day to recey
ue thy blyssed body / as per
fytely as mary thy most ho
nourable mother receyued it
in her vyrgynall Dombe: so good lordē des
scende and come in to my soule / not accor
dyngē and after my deservynges / but after
thy great mercy. O lordē Ihesu chryste I
desyre and coueyte this daye to receyue thy
blyssed blode / in wasshyngē a waye all my
synnes. O lordē Ihesu chryste / this daye I
coueyte to receyue thy blyssed spyryte / in re
coneryngē all my tyme loste and mysspent.
O benygne lordē Ihesu chryste / I desyre
this daye to receyue thy blyssed soule / in in
fusiō of thy dyuine charyte a loue. O lor
dē Ihesu chryste / this day I coueyte and de
syre to receyue thy blyssed dyuynyte / in assu
raunce and securitye / of the euerlastyngē
lyse. Amen.

10

I Saye thre tymes this Verse afore that ye
go to the holy sacramēt. O lordē god I am
not worthy that thou entte in to my howse
but speke onely and my poore soule shall be
hole. Then go forthē and receyue the sone
of god with all mekenes and fetuent desyre
And Whan thou shalt haue receyued hym /

rede this prayer Whiche our lady dyd speke/
after that she had receyued the sone of god/
the Whiche was this psalme. Magnificat
anima mea dominum.

The Magnificat in englysshe.


My soule dothe magnifyre our
lorde. And my spyryte hath
reioysed i god my sauour.
For he hathe beholden the
humyltye of his mayde ser-
uaunt, therfore all generacions shall blysse
me. For he Whiche is myghty/ hathe done
great thynges to me/ and his name is holy.
And his mercy is from generacyon to gene-
racyon to them that fere hym. He hath ma-
de power in his arme/ he hath spredde abro-
de the proude herted men. He hath deposed
and put downe the myghty men from theyr
place / & hath exalted the humble persones.
He hath repleysshed and fyllyd the hungrye
and nedye persones with goodes / & hath left
the ryche voyde. He hathe receyued Israel
his sone / remembryng his mercy. As he hath
spoken & shewed to our fathers Abraham/
and to his sede for euermore. Glory be to the
father / the sone / and the holy ghost / througħ
out all the world for euermore. Amen.

Massé.

D.i.

A man shal rede this prayer after that he
hath Worthely receyued the holy sacramēt.

no 6

 **Lord** Ihesu chryste / thanks & pray/
synges be to thy ineffable and incom-
parable benygnyte and goodnes: Whiche so
louyngly hath made me parte taker of thy
blyssed body / and precyous blode / wher w^t
thou hast now norysshed & fedde my soule.
O penetrable and persyng lyght. O lyght
reluyfant and shynynge aboue all lyghtes.
Illumynate and clere my vnderstandyng
and shyne & perce my soule of all sydes. So
that no maner of spotte do abyde there whe-
re as thy dygnyte hath come / thanks be to
our lord god the father in his puyssaunce &
magestie / thanks be to oure lord god / the
sone in his sapyence and wysdom: thanks
be to the holy ghoste / in his ampyable pytie.
O lord Ihesu chryste / in these thre thyngs
thou arte one. O ampyable lord god Ihesu
chryste / I thanke the that thou hast vouch-
safe to here me / an vnworthy creature / and
to reioyse & cōforte my pensyfe herte. That
that I haue desyred of the / thou hast gyuen
it me. And that whiche of longe tyme I ha-
ue coueyted and desyred / now I haue recep-
ued it. O lord god / thou arte the fruytefull

tree of our helthe / the Whiche thou thy selfe
hathe planted in oure blyssed Lady thy mo/
ther / And of that same thy mother beynge a
Vyggyne thou hast receyued nature humay
ne / Wher With no We I am fedde . O lorde
god / no We is the same selfe tree planted in
erth Where there is no humydyte nor moyst
nes of grace . Wherfore I beseeche the of mer/
cy / that in the same it may please the to sen/
de the sweete moystnes and dewe of the ho/
ly ghost / the Whiche shall cause the noble ro/
te Whiche thou good Lorde hath planted in
my soule to florysshe & sprynge . O hyghe
poder and mageste of the father entre in to
my thoughtes . O sapyence and wysdome
of the sone / entre in to my Vnderstandynge
& intellygence . O pyte of the holy ghost / en
tre in to my Wyll / so that these thre myghty
Vertues maye answere to thy trynyte : from
Whens they be com . And I beseeche the good
lorde for the great loue that thou hast to thy
dere mother and to all sayntes / that fro
hensforth thou gyue me grace to synne
no more / and to fulfyll thy Wyll
in all thynges to the Whiche
the father / the sone / and
the holy ghost helpe
& lede Vs . Amen .

Massé.

D.ii.

Another prayer that a man shall say af-
ter that he hath ben at the holy sacramēt/
Wherby ~~the pope~~ ~~the~~ gyueth
moche pardon and indulgence.

O Most holy soule of Ihesu chryste san-
ctifye me. O most pure body of Ihe-
su chryste saue me. O most swete blode of
Ihesu chryste make me entre in to thy loue.
O most pure and clere Water of the syde of
our lord Ihesu chryste Wasse me from my
synnes. O most bytter passyon of Ihesu
chryste cōforte and strengthen me. O most
feruent swete of the face of our lord Ihesu
chryste hele me. O good lord Ihesu chryste
here and exalte my prayer / and in thy wor-
des hyde me / and do not suffre me to be sepo-
rate from the: delyuer me from the deuyll &
enemye of hell: at the houre of deth helpe me
and let me be set nere to the / to the entent yt
euertlastyngly I maye reioyse With all the
aungelles in heuen / in gyuyng praysynge
and thankes Vnto the. Amen.

Another prayer after that a man hath
ben at the holy Sacrament.

O Lorde Ihesu chryste I praye the / that
thy body and precyous blode / Whiche

I a poore synner haue receyued / maye remys-
syſſhe and ſatyſſye my ſoule / and graunt
that in me there do not abyde any ſpote of
ſynne / Where nowe the holy ſacrament is
entred. O good lord ſauoure of all creatu-
res / Whiche doth not deſyre the deth of ſyn-
ners: I beſeeche the moſt humbly by thy blyſ-
ſed body & precyous blode / that thou wylte
aſſure me from al fere & drede / and to graunt
me peace wth all men / and remyſſyon of
all my ſynnes / to the entent that the holy ſa-
crament be not to my dampnacyon / but to
the helth and medycyne of my ſoule. I beſee-
che the alſo graunt me grace and feſcyte / &
helth to lyuynge perſones / and euerlaſtyng
reſt to thoſe that be deed: and ſpecially haue
mercy of the ſoules of my father & mother /
my brother or ſyſter / and of all my frendes
Which haue done me good / or for the Which
I am bounde to praye. And whan the laſt
houre of my lyfe ſhall come / that the holy
aungelles maye receyue me: and brynge and
lede me to euerlaſtyng ioye. Amen.

This prayer maye a man ſaye / Whan he
hath ben at the holy ſacrament: & Whan
he goth therto / or every day in the we-
ke / Whan a mā hath herde maſſe.
Maſſe. D.iii.

A prayer on the Sondaye to all
the sayntes in heuen.



Most holy aungelles of he-
uen / Seraphyn / & cherubyn
Trones / Princypaltes /
Poteslates / Vertues / Do-
myncyons / Aungelles / &
Archauungelles / With all Patryarches / Pro-
phetes / Apostelles / Martyres / & Confessours:
Vyr-gynes / and all the chosen soules & fren-
des of god / Which without ceasynge be lau-
dynge / praysynge / and louynge god / behol-
dynge his ampyable face / and tastynge his
perdurable glory: I pray you all as a poore
synner vpon my knees with seruent desyre
and hole herte: that ye wyll saythfully pray
to god for me and all good catholyke perso-
nes / in what estate soeuer they be in body &
in soule . Also for all chrysten people that
god wyll haue prayed for / and specyally for
those that I am bounde to pray for / be they
lyuyng or deed / that it wyll please god to
forgyue vs all our synnes & offences / whi-
che we haue done agaynst his dyuine wyll
to the entent that by your prayers and me-
rytes / We may all obteyne grace in our sou-
les & to escape the payne of hell: in possedyn-
ge euerlastynge lyfe With you / the whiche

almighty Ihesu chryste graunt Vs. Amen.

¶ Pater noster. Ave maria.

¶ A prayer to be sayd the Mondaye to thie
archaügelles and to thy holy aungell.



Holy archaügel! saynt My-
chaell pynce and faythfull
defeſoure of the holy church
stronge and myghty conque-
roure of the enemyes of hell.

¶ Saynt Gabryell most faythfull & swete
messenger of our helth. ¶ Saynt Raphaell
reuerende and amiable medycyne and pſe-
ſpyen of god. ¶ thie ſouetaygne messen-
gers of the holy trynyte: I do call vnto you
for helpe / With my good aungell / Whiche
hath me in keepynge / and all holy sayntes /
Whiche be afore god With incōparable ioye
laudyngge god and With one voyce sayeng
Sanctus / Sanctus / Sanctus / that is to
say: holy lorde god of the heuenly company
I praye you all togyther by the incompara-
ble ardaunt loue / Whiche abundantly ye
Vse and enioye afore the face of god: that ye
Wyll come to helpe me a poore synner and
all my frendes and enemyes / in all maner
of necessitye: and at al tymes & in all places

to defende kepe and conserue Vs: And illumynate our hert With the same dyuine dylectyon & loue / Where With ye be illumynate And helpe Vs in all temptacyons and tribulacyons / and strengthen Vs in all Vertue and specially socoure Vs in extreme necessitye / and delyuer Vs from the temptacyon and snare of our enemye / to the entent that throughte your helpe We maye at that tyme obteyne a holy and good lyfe / and may procede in all Vertue / so boldly fyght / paciently suffre / and Well & happely to dye / that after this lyfe We maye come to the euerlastinge lyfe / Where With you and all sayntes We maye laude and prayse our creatoure euerlastyngly. Amen.

C Pater noster. Aue maria.

C A prayer to the Patriarches and Prophetes / on the Tuesday.

A Holy glorious & reuerende fathers / Adam / Abraham / Isaac / and Jacob / Moyses / Aaron / & Josue / Samuel / David / Helye / and Helyzeus / Isaie Hieremye / and Danyell / With all other holy Prophetes and Patriarches / messengers of the perpetuall trueth of god our lord

Ihesu chryste / Which for our helth Was borne of a Virgynne and suffered death / as ye holy patryarches haue fygured in the olde testament / and ye true prophetes haue prophesied by the myght of the holy ghost / I pray you holy fathers that ye wyll praye for me a poore synner to our lord Ihesu chryste / that he wyll illumynate my herte by the holy ghost / to the entent that al wayes I may haue afore myne eyes / those extreme thyngs that be to come / as the iugement / death / the paynes of hell / and the euerlastynge ioye of heuen . And so by his grace specyally at the houre of death I maye be founde redy therto and at the daye of iugement I maye onely trust in hym : & by his grace escape the payne of hell / and that I may be founde amonges the nombre of those whiche from the East & West shall come to rest in the skyrte or lappe of Abraham Isaac / and Jacob / in the euerlastynge lyfe : the whiche graunt vs he that without ende lyueth & reygneith in the world / of worldes . Amen .

Pater noster . Ave maria .

A prayer on the Wednesday / to all the Apostelles / and to the Apostell that ye do honour .
Gasse. E. i.



Heuenly senatures and clere
lyghtes & iuges of the world
holy Apostelles and Euāge
lystes / saynt Peter / & saynt
Paule / saint Andrewe: and
saynt James / saynt Johan / and saynt
Phylippe / saynt James / & saynt Matthe /
saynt Symon / and Jude Thadde / saynt
Thomas / & saynt Barthylme We / saynt
Mathe We / saynt Luke / saint Marke / saint
Barnabe / With all other dyscyples of our
lord Ihesu chryst. And specyally saynt. M.
Whom I serue and haue chosen to be myne
aduocate and to pray for me. I beseeche you
all humbly & With my Very herte / to praye
to your mayster our lord Ihesu chryste for
me / that he do graūt me perfyte / ryght / and
stedfaste fayth & hope to wardes hym / and
true charyte and loue to wardes god and al
persones. And as that he hath drawen you
from this worlde & to dyspyse it / so draue
me also from all carnall ioyes and world
ly loue / and from all transytorie thynges.
And that he do graunt his dyuine grace / to
folowe his doctryne showed vnto vs by
you: to the entent that at the day of iugemēt
I may appere and come afore the consysto
rye / as a good chylde of the holy churche / to

lyue With you in euerlastyng lyfe. Amen.
¶ Patet noster. Ave maria.

¶ A prayer the Thursday to all Marty-
res / and to hym that ye do serue.

H Noble knyghtes of god and glory /
ous Martyres of oure lorde Ihesu
chryste / saynt Stephen / saynt Lau-
rence / saynt xpofoze / saynt George / saynt
Cornelys / saynt Adryan / saynt Sebasty-
an / saynt Lambert / With all other Marty-
res / Whiche haue suffred deeth for the name
and loue of god / With Whom ye do reygne
and reioyse in heuen euerlastyngly / and spe-
cyally saynt. M. Whom I do serue and ha-
ue chosen to praye and speke for me. I pray
you all for the loue of hym Whiche hath cho-
sen you / and for the confessyng of Whose
name / ye haue receyued glorious marty-
dome / that ye praye for me a poore synner /
that as he hath gyuen you strength and pa-
cyence agaynst his enemyes in all the great
and intollerable tourmentes that they dyde
you / that he wyl graūt me also by his great
mercy and your prayers / strength / myght /
and pacyence in all temptacyons and per-
suycons of the enemye / of the worlde / and
Massee. E.ii.

of my flesshe / that I maye Daynquysshē &
ouetcome them: and that he do graunt me to
dyspyse all transytorie thynges / and to in-
close in my herte / onely heuenly thynges.
O shynynge rubyes. O reed roses & heuen
ly baners / obteyne vs of the holy trynyte
to folowe you stedfastly and feruently / in
the holy catholyke fayth / to the entent that
of the kyng of heuen Ihu chryste / we may
be crownded with the crowne of spryтуall
martyres in the euerlastynge lyfe. Amen.

¶ Pater noster. Ave maria.

¶ A prayer the Frydaye to all Confessours
and to hym Whom ye do serue.

O holy blyssed Confessours of oure
lord / saynt Gregoꝛye / saynt Jerom
saynt Ambrose / saynt Augustyne /
saynt Martyne / saynt Frauncys / saynt
Alexe / saynt Bernarde / With all Confes-
sours your dere heuenly company / Whiche
haue confessed / knowlegged / and annunced
god in erth: and specyally saynt. M. Whom
I serue and haue chosen to praye and speke
for me / I praye you all / O heuenly troupe
pettes by the Whiche god hath ben herde / y^e
as ye haue shewed & annūced in erth With

the herte / With the mouth / and With the dedes: that by your prayers I may obteyne to byleue With herte / to speke With the mouth / and With dedes to accomplyshe that that ye haue shewed and taught / to the entent that by your holy doctryne and predycacy on I may receyue the blyssed name Ihesus With his grace / wherby I maye be saued. O happy and noble louers and frendes of god and possessours of the cuerlastynge lyfe / praye for me to almyghty god / that by your merytes he wyll graunt me to do penance for my synnes afore my deth / and to pardon and forgyue all that I haue mysdone in all my lyfe / agaynst hym and my neyghboure. And do not dyspryse me poore synner for the multytude of my synnes: but couerte me at al tymes to god / to the entent that he maye sende you to be present at my passyng of the bytter deth: And delyuer my poore soule from the fere / drede / and payne of hell / and to brynge it in to cuerlastynge ioye. Amen.

C Pater noster. Aue maria.

C A prayer on the Saturdaye to our blyssed lady & to al Virgynes: and to that Virgyne that ye specyally serue.
Masse. E.iii.

O Noble and honourable mother of god / I worshyppe & praye to the this daye aboue all Vyrgynes / for thou arte quene of al Vyrgynes / Whiche hath ben worthy aboue all women / to bere hym in thy Vyrgynall wombe: Whom I vnworthy synner coueyteth and desyretth to receyue in the holy sacrament / afore my deth. Therefore I pray the most blissed lady With all holy Vyrgynes & chosen espouses of god / saynt Katheryne / saynt Barbara / saynt Agnes / saynt Lucye / saynt Ercyle / saynt Agatha / saynt Dorothe / saynt Margarette / saynt Clare / saynt Gertrude: saynt Disula / With all other Vyrgynes and Wyddowes / saynt Anne / saynt Elyzabeth: & specially the chosen Vyrgyne saynt. M. Whom specially I do serue. I praye you all toggyther With a profounde herte / that ye wyll faythfully pray for me to your spouse and husbande / that he wyll take a waye from me all euyl and carnall concupyscences / & all pryde and Vanytie of the worlde. And that he wyll graunt me true humylyte and pacyence in aduersytye / payne / & tourment / helth and holynes in my soule / true contrycyon / perspyte confessyon / and penaunce for

all my synnes / in all Vertue a feruent bes
gynnyng and a ferme and stedfast perse
uerance vnto my deth: the which almyghty
god / the father / the sone / and the holy ghost
graunt me. Amen.

Here endeth the ryght deuoute Boke /
of the sygnifycacyon of the Masse /
to the honour of god: of our lady
his mother & of all sayntes.

.. ..

Imprynted by me Robert Wyer / dwel
lynge at the sygne of saynt Iohn Euā
gelyste / in saynt Martyns paryshe
in the felde / in the Bysshop of
Norwytche rentes / besy
de Charynge crosse.

In the yere of our Lorde God a. (f).
EEEE. xxxii. The. viii. daye
of the moneth of Octobie.

.. ..

Cum priuilegio Regali: pro
spatio septem annorum.



ROBERT & WYER

25 MA 55

